

THE  
Enimie of Securitie  
OR

A daily exercise of godlie meditations,  
*drawne out of the pure fountains of the*  
holie Scriptures, and published for the pro-  
fit of all persons of anie state or calling in the  
German and Latine tooongs, by the right  
reuerend M. IOHN AVENAR,  
publike Professor of the Hebrew  
*tooong, in the famous Uni-*  
uersitie of WHITE-  
BERGE.

In English by THOMAS ROGERS  
*Maister of Arts, and stu-*  
dent in Diuinitie.

Watch      Marke. 13, 33.      and      Praise.  
I saie vnto al watch.      Praie continually.  
Marke. 13, 37.      1. Theſ. 5, 17.  
1. Theſ. 5, 18.

In al things giue thanks.

*Scene and allowed according to the Queens*  
*Maiesties Inunctions.*

AT LONDON,

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at the signe of the Starre.

1591.

## To the Reader.



Esides what hath been added to this Booke which is apparant, you shall find two faultes especially amended by this Impression. One is the confusion of number. For in a prayer sometime the person of one, sometime of many praying was used: which thing in my iudgement, caused some iar. For the auoiding whereof I haue thought it best to amende that faulte, and I truste with the good liking both of the Author, & as manie as shall read them, henceforth to use altogether the plurall number in those prayers which are for euerie daie of the weeke: albeit the rest are in the singular number, forsomuch as they are prayers for some special person.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For many times the places of Scripture were falselie quoted. But now, howsoever the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used bothe in euerie prayer, and margin, they will rightly direct thee to the texts.

Other thinges besides these amended, which are needeles to be uttered in this place.

Some perhaps will mislike the applieng of prayers vnto certaine daies: but for that a better some dooth both like well enough thereof, and laud God for this daillie exercise of the faith prescribed: and also bicause it is not doone (as againe the table to this booke I protest) to tie thee superstitiously to our order, I haue nothing varied from the first impression

in that pointe, doubting not but thou

canst, and wilt use this booke to

thy profit, and be thank.

Adieu, Farewel.

For





Here foloweth a Calendar  
*necessarie both for the*  
*learned, and sim-*  
*pler sort.*

	<i>Monethes.</i>	<i>Dates.</i>	<i>Calends.</i>	<i>Noons.</i>	<i>Idus.</i>
1	Ianuarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

For the better conceauing of this table, and the Calendar,  
 you shal find certaine rules at the end  
 of the Calendar.

Ianuariē, cal- } Latins, *Iannarius*.  
 led o f the } Græcians, *Gamelion*.  
 } Hebrues, *Tebeth*, & is } hath 31. daies.  
 } their 10. moneth.

1	a	Calends.	The first daie of this Mo-	
2	b	4	neth Christ was circumci-	
3	c	3	sed, <i>Luke. 2, 21</i> . The tops of	
4	d	} Noans of Ian.	the mountaines appered vn-	
5	e		to Noah, <i>Gen. 8, 5</i> . The Israe-	
6	f	8	lites put away their wiues,	
7	g	7	<i>Ezra. 10, 16</i> .	
8	a	6	} Idus of Ia-	
9	b	5		
10	c	4		
11	d	3		
12	e	Daie before the Id.		
13	f	Idus of Ianuarie.		
14	g	9	} The sixt of this moneth	
15	a	8		
16	b	7		
17	c	6		
18	d	5		
19	e	4		
20	f	3		
21	g	2		
22	a	1	} Calends of	
23	b	0		
24	c	9	} Februarie	
25	d	8		
26	e	7		
27	f	6		
28	g	5		
29	a	4		
30	b	3		
31	c	Daie before the		
		Calends of Feb.		

The first daie of this Moneth Christ was circumcised, *Luke. 2, 21*. The tops of the mountaines appered vnto Noah, *Gen. 8, 5*. The Israelites put away their wiues, *Ezra. 10, 16*.

The 5. of this moneth word was brought vnto Ezechiel y Prophet that the citie Ierusalem was smitten, *Eze. 33, 21*

The sixt of this moneth Christ was worshipped of y wise men, *Matt. 2, 1, &c*; baptised, *Matt. 3, 13*; turned water into wine, *Iohn. 2, 1, &c*, as testifieth Epiphanius,

The 10. of this moneth Nebuccadnezzar King of Babel, moued thervnto by the rebellion of Zedekiah, besieged Ierusalem most firce-lie, as may appeere, *2. Kings, 25, &c*, *Ierem. 52, 4*: Also Ezechiel was willed to vtter his parable, *Ezech. 24, 1, &c*.

Paule-called, and conuer- ted the 25. of this moneth, *Acts. 9, 3*.

The first daie of this Mo-  
 neth Christ was circumci-  
 sed, *Luke. 2, 21*. The tops of  
 the mountaines appered vn-  
 to Noah, *Gen. 8, 5*. The Israe-  
 lites put away their wiues,  
*Ezra. 10, 16*.

The 5. of this moneth word  
 was brought vnto Ezechiel y  
 Prophet that the citie Ieru-  
 salem was smitten, *Eze. 33, 21*

The sixt of this moneth  
 Christ was worshipped of y  
 wise men, *Matt. 2, 1, &c*; bap-  
 tised, *Matt. 3, 13*; turned wa-  
 ter into wine, *Iohn. 2, 1, &c*, as  
 testifieth Epiphanius,

The 10. of this moneth Ne-  
 buccadnezzar King of Ba-  
 bel, moued thervnto by the  
 rebellion of Zedekiah, be-  
 sieged Ierusalem most firce-  
 lie, as may appeere, *2. Kings,*  
*25, &c*, *Ierem. 52, 4*: Also Eze-  
 chiel was willed to vtter his  
 parable, *Ezech. 24, 1, &c*.

Paule-called, and conuer-  
 ted the 25. of this moneth,  
*Acts. 9, 3*.

Festiual daies in { CIRCUMCISION, the first }  
 this moneth be { EPIPHANIE, the sixt } daie.

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Februarie, { Latins, *Februarius*. } hath 28. daies,  
 called of the { Græcians, *Elaphebolion*. } vnles it be a  
 { Hebrues, *Shebat*, and is } yere *Bissextile*, &  
 their 11. moneth. } then it hath 29.

1	d	Calends.	The first of this moneth
2	e	4 } Noans of Feb.	Moses repeated the Lawe
3	f	3 }	vnto the children of Israël,
4	g	Daie before the N.	<i>Deut. 1, 3.</i>
5	a	Noans of February.	The 2. of this moneth our
6	b	8 }	Sauior was presented to the
7	c	7 }	Lorde; and Marie purified,
8	d	6 } Idus of Fe-	<i>Luke. 2, 22.</i>
9	e	5 } bruarie.	The ninth of this moneth,
10	f	4 }	Noah, 40. daies after he had
11	g	3 }	seene the tops of the moun-
12	a	Daie before the Id.	taines, sent out of the Arke
13	b	Idus of February.	a Rauē, and afterwarde a
14	c	16 }	Doue, which returned, <i>Gen.</i>
15	d	15 }	<i>8, 6, &amp;c.</i>
16	e	14 }	The 15. of this moneth the
17	f	13 }	Iewes spend merilie toge-
18	g	12 }	ther, for that the spring of
19	a	11 }	the yere doth enter then,
20	B	10 } Calends of	as they thinke.
21	c	9 } March.	The 16. of this moneth
22	d	8 }	Noah, the 2. time sent out a
23	e	7 }	Doue, which returned with
24	f	6 }	an Oliue branch in hir bil,
25	f	6 }	<i>Gen. 8, 10.</i>
26	g	5 }	The 24. of this moneth
27	a	4 }	Zechariah was commanded
28	B	3 }	to prophesie, <i>Zecharie. 1, 7.</i>
29	c	Daie before the	Matthias was elected into
		Calends of March.	the number of the Apostles,
			<i>Acts. 1, 26.</i>

Festiual daies in this moneth be { the 2. called the PURIFICA-  
 TION of S. MARIE.  
 { the 24. which is Saint  
 MATTHIAS daie.

<sup>3</sup>  
FEBRVARIE

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3. March, cal- } Latins, *Martius*.  
 led of the } Græcians, *Mounychiōn*.  
 } Hebrues, *Adar*; and is } hath 31. daies  
 } their 12. moneth.

1	d	<i>Calends.</i>
2	e	6
3	f	5
4	g	4
5	a	3
6	B	<i>Daie before the N.</i>
7	c	<i>Noans of March.</i>
8	d	8
9	e	7
10	f	6
11	g	5
12	a	4
13	B	3
14	c	<i>Daie before the Id.</i>
15	d	<i>Idus of March.</i>
16	e	17
17	f	16
18	g	15
19	a	14
20	B	13
21	c	12
22	d	11
23	e	10
24	f	9
25	g	8
26	a	7
27	B	6
28	c	5
29	d	4
30	e	3
31	f	<i>Daie before the Ca-</i> <i>lends of April.</i>

*Noans of M.*

*Ids of Mar.*

*Calends of April.*

The temple of Ierusalem was finished the third daie of this moneth, *Ezra. 6, 15*; in the 1. of *Esdar. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes for the ouerthrow of Nicanor, the 13 of this moneth, *2. Mac. 15, 37*; also vpon the same daie al the Iewes vnder Ashueroth, were commanded to be put to death, *Esther. 3, 13*; vpon the same daie the Iewes had a priuiledge given them to slaie al their enemies, *Esther. 8, 12*; this daie also the Iewes solemnized for their ioicful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mardocheus daie, *2. Macc. 15, 37*; also Purim, as may appeere, *Esther. 9, verse. 21. 26*.

The 15. also is another day of Purim, *Esther. 9, 21*.

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called TH'ANNVNCIATION of Saint MARIA, celebrated the 25. daie of the moneth.

<sup>3.</sup>  
MARCH.

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*ucky bond 1748*

1. April, called of the { Latins, *Aprilus*.  
 Gracians, *Thargelion*.  
 Hebrues, *Abib*, or *Nisan*, } hath 30. daies.  
 & is their first moneth.

1	g	<i>Calends.</i>	The first of this moneth
2	a	4 } <i>Noans of Ap.</i>	Noah vncouered the Arke,
3	B	3 }	and saw earth, <i>Gen. 8, 13</i>
4	c	<i>Date before the N.</i>	Moses reared y <sup>e</sup> Tabernacle, <i>Ex.</i>
5	d	<i>Noans of April.</i>	40, 2, 17; the Temple began
6	e	8 }	to be sanctified, 2. <i>Chr. 29, 17.</i>
7	f	7 }	The 10. of this moneth
8	g	6 } <i>Idus of</i>	the children of Israel passed
9	a	5 } <i>April.</i>	through the riuer Iorden on
10	B	4 }	drie foote, <i>Ioshua. 4, 19</i> ; the
11	c	3 }	paschal lambe was chosen,
12	d	<i>Date before the Id.</i>	<i>Exod. 12, 3.</i>
13	e	<i>Idus of April.</i>	The 13. of this moneth
14	f	18 }	the edict of King Ashuerosh
15	g	17 }	came out for the murthering
16	a	16 }	of the Iewes, <i>Esther. 3, 12.</i>
17	B	15 }	The 14. of this moneth
18	c	14 }	the passouer was kept, <i>Exod.</i>
19	d	13 }	12, 6. <i>Leuit. 23, 5. Iosh. 5, 10.</i>
20	e	12 }	The 15. of this moneth
21	f	11 }	the Israëlits departed out of
22	g	10 }	Egypt, <i>Nomb. 33, 3.</i>
23	a	9 }	The 16. of this moneth
24	B	8 }	Hezekiah made an ende of
25	c	7 }	sanctifieng and purging the
26	d	6 }	Temple, 2. <i>Chron. 29, 17.</i>
27	e	5 }	The 18. of this moneth y <sup>e</sup>
28	f	4 }	childre of Israel walked on
29	g	3 }	drie land through the mids
30	a	<i>Day before the Calends of Maie.</i>	of the red sea, <i>Exod. 14, 19.</i>
			The 24. Daniel sawe his
			vision, <i>Dan. 10, 4.</i>

The 25. of this moneth the feast  
 of S. MARKE is obserued.



<sup>4</sup>  
APRIL.

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*The first of this month, An. 1580. which is  
waies to be remembered, al England, with other coun-  
tries besides, was terrible shaken with an Earth-  
quake.*

Maie, cal-  
ed of the

{ Latins, *Maia*.  
 Gracians, *Scirophorion*.  
 Hebrues, *Iar*, which is  
 their 2. moneth.

} hath 31. daies.

1	B	Calends.
2	c	6
3	d	5
4	e	4
5	f	3
6	g	Daie before the N.
7	a	Noons of Maie.
8	B	8
9	c	7
0	d	6
1	e	5
2	f	4
3	g	3
4	a	Daie before the Id.
5	B	Idus of Maie.
6	c	17
7	d	16
8	e	15
9	f	14
0	g	13
1	a	12
2	B	11
3	c	10
4	d	9
5	e	8
6	f	7
7	g	6
8	a	5
9	B	4
0	c	3
1	d	Daie before the Calends of Iune.

The first of this moneth  
Moses was commanded to  
number the children of Is-  
rael, *Nomb. 1, 1, &c.*

The fift of this moneth  
Christ is thought to haue as-  
cended vp into heauen, *Mar*  
*16, 19. Luk. 24, 51. Act. 1, 9.*

They which could not  
keepe the Pasceouer at the  
daie appointed by the Lord,  
were willed to celebrate the  
same the 14. of this moneth,  
*Nomb. 19, verse. 10, 11*; so did  
the Israëlites at the comman-  
dement of King Hezekiah,  
*2. Chron. 30, 15.*

The 16. daie Manna rained  
from heauen, *Exod. 16, 14.*

The 17. daie Noah entred  
the Arke, and the flud be-  
gan, *Gen. 7, 11, 13.*

The 22. fire from heauen  
cōsumed such as murmured  
against the Lord, *Nomb. 11, 1.*

The 23. the Israëlites with  
great ioie triumphinglie en-  
tred into the castel of Jeru-  
salem, *1. Mac. 13, 51.*

Noah the 27. the waters be-  
ing dried vp, came forth of  
the Arke, *Gen. 8, 14, &c.*

The first of this moneth vsualie is celebrated  
for the feast of PHILIP, and JAMES.

<sup>5.</sup>  
MAIE.

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*read* - *1-0*  
*into* - *0-0*

6. Iune cal- } Latins, *Iunius*.  
 led of the } Gracians, *Ekatommision*.  
 } Hebrues, *Sinan*, which } hath 30. daies.  
 } is their 3. moneth.

		<i>Calends.</i>
1	c	
2	f	4 } <i>Noans of Iune.</i>
3	g	3 }
4	a	<i>Daie before the N.</i>
5	B	<i>Noans of Iune.</i>
6	c	8 }
7	d	7 }
8	e	6 } <i>Idus of</i>
9	f	5 } <i>Iune.</i>
10	g	+
11	a	3 }
12	B	<i>Daie before the Id.</i>
13	c	<i>Idus of Iune.</i>
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 } <i>Calends of</i>
23	f	9 } <i>Iulie.</i>
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	<i>Daie before the</i> <i>Calends of Iulie.</i>

The first comming of the  
 childre of Israell ynto mount  
 Sinai was the 1. of this mo-  
 neth, where they abode 11.  
 monethes, and 20. daies, in  
 which time al those thinges  
 were done, recorded in *Exo.*  
*chap. 19, 1, &c.*

The sixt of this moneth  
 Alexander that mightie Mo-  
 narch of y world was borne  
 of whom *Dan. chap. 11, 3.* doth  
 prophesie. Also on this daie  
 that famous Temple of Di-  
 ana in Epheus, numbred a-  
 mong the 7. wonders of the  
 world, was set on fire by He-  
 rostratus. The Iewes like-  
 wise kept their feast of Pen-  
 tecost on this daie.

The 23. of this moneth  
 the first edict came out for  
 the salsetie of Gods people  
 the Iewes, against Haman,  
 and the rest of their enemies,  
*Esther. 8, 9.*

The 29. of this moneth  
 the Arke of Noah through  
 the encrease of waters was  
 lifted vp from the earth,  
*Gen. 7, 17.*

Festiuall daies in this  
 moneth are the

{ 24. which is the feast of  
 S. IOHN BAPTIST.  
 { 29. which is S. PETERS daie

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Julie, cal- { Latins, *Julius*.  
 led of the { Gręcians, *Metageitrión*.  
 { Hebrues, *Thammus* being } hath 31. daies.  
 their 4. moneth.

Calends.			
1	g	6	} Noans of Julie.
2	a	5	
3	B	4	
4	c	3	
5	d	2	} Daie before the N. Noans of Julie.
6	e	1	
7	f	8	} Idus of Julie.
8	g	7	
9	a	6	
10	B	5	
11	c	4	} Daie before the Id. Idus of Julie.
12	d	3	
13	e	2	} Calends of August.
14	f	1	
15	g	17	
16	a	16	
17	B	15	} The 12. of this moneth Iulius Cęsar, the 1. Romane Emperor was borne. Of him is this moneth called Julie.
18	c	14	
19	d	13	
20	e	12	
21	f	11	} The 18. of this moneth the Aegyptians begin their yeere, <i>Plin. lib. 8, cap. 47.</i>
22	g	10	
23	a	9	
24	B	8	
25	c	7	} Day before the Ca- lends of August.
26	d	6	
27	e	5	
28	f	4	
29	g	3	
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The 25. of this moneth is the feast  
 of S. I AMES the Apostle.

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IV LIE.

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1748  
Tessy was born

August, cal-  
led of the

Latins, *Augustus.*  
 Græcians, *Boedromion.*  
 Hebrues, *Ab*, which is  
 their 5. moneth.

hath 31. daies.

		Calends.
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1	d	4
2	e	3
3	f	2
4	g	1
5	a	8
6	B	7
7	c	6
8	d	5
9	e	4
10	f	3
11	g	2
12	a	1
13	B	19
14	c	18
15	d	17
16	e	16
17	f	15
18	g	14
19	a	13
20	B	12
21	c	11
22	d	10
23	e	9
24	f	8
25	g	7
26	a	6
27	B	5
28	c	4
29	d	3
30	e	2
31	f	1

*Noans of Aug.*  
*Daie before the N.*  
*Noans of August.*  
*Calends of August.*  
*Daie before the Id.*  
*Idus of August.*  
*Calends of Septemb.*  
*Day before the Calends of September.*

The first of this moneth Aaron, 40. yeeres after the children of Israël were com out of Egypt, died on mount Hor, *Nomb. 33, 38.* Also on this daie Ezra with his companie came out of Babel vn- to Ierusalem, *Ezra. 7, 9.*

The 7. of this moneth Nebuccadnezzar burnt the house of the Lord, and al Ierusalem, *2. Km. 25, verse. 8, 9.*

The 10. of this moneth some thinke Ierusalem to haue bin burnt by the Baby- lonians, *Ierem. 52, 12.* Iosephus (*lib. 6, cap. 26*) said it was bur- ned afterwarde by the Ro- mans the same daie. There- fore doe the Iewes on this daie obserue a most streight fast, and go bare footed, and sitting on the ground, reade twise ouer the Lamentati- ons of Ieremie.

The 24. of this moneth is vsualie called  
S. BARTHOLOMEWES daie.



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*The 24 of this Moneth, An 1572, that horrible  
massacre of the Protestants in France was most dis-  
calatise committed, where of came this verse:*

**Bartholomeus flet, quia Gallicus occubat  
Atlas.**

September { Latins, *September.*  
 called of the { Gracians, *Maimacterion.*  
 Hebrues, *E'ul*, which is } hath 30. daies  
 their 6. moneth.

1	f	Calends.	
2	g	4	} <i>Noans of Sep.</i>
3	a	3	
4	B	Daie before the N.	
5	c	<i>Noans of Septemb.</i>	
6	d	8	} <i>Idus of Sep- tember.</i>
7	e	7	
8	f	6	
9	g	5	
10	a	4	
11	B	3	
12	c	Daie before the Id.	} <i>Idus of September.</i>
13	d	<i>Idus of September.</i>	
14	e	18	
15	f	17	
16	g	16	
17	a	15	} <i>Calends of October.</i>
18	B	14	
19	c	13	
20	d	12	
21	e	11	
22	f	10	
23	g	9	
24	a	8	
25	B	7	
26	c	6	
27	d	5	} <i>Day before the Ca- lends of October.</i>
28	e	4	
29	f	3	
30	g		

The first of this moneth  
 Haggei the Prophet began  
 to prophesie, *Hag. 1, 1.*

The sixt of this moneth  
 Ezechiel saw another vision,  
*Ezech. 8, 1.*

The 7. of this moneth  
 our most noble Queene Eli-  
 zabeth was borne at Green-  
 wich, *Anno. 1533.*

The 8. of this moneth  
*An. 73.* Ierusalem was vtter-  
 lie with fire and sworde de-  
 stroied by Titus the Empe-  
 ror, *Ioseph. lib. 7. cap. 26.*

The 25. of this moneth  
 Nehemiah finished the wal  
 of Ierusalem, *Nehem. 6, 15.*

Festiuall daies in this } 21. S. MATTHEW.  
 moneth be the } 29. S. MICHAEL.

10.  
OCTOBER.

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11. Nouember } Latins, *Nouember.*  
 called of the } Grecians, *Antheſterion.*  
 } Hebrues, *Marheſuam,* } hath 30 daies,  
 their 8. moneth.

1	d	Calends.	The third of this moneth
2	e	4 } <i>Noans of No.</i>	Constantius the Emperors
3	f	3 }	son to Coſtantine & Great
4	g	Daie before the N.	departed out of this world
5	a	Noans of Nouemb.	<i>Ann. 364. Hiſt. tripart. in the</i>
6	B	8 }	<i>end of the 5. booke.</i>
7	c	7 }	The tenth of this moneth
8	d	6 } <i>Idus of No-</i>	<i>Ann. 1483, D. Martin Luther</i>
9	e	5 } <i>ember.</i>	was borne in Iſlebia.
10	f	4 }	The 15. of this moneth
11	g	3 }	was made a new holie daie
12	a	Daie before the Id.	by Ieroboam without the
13	B	Idus of Nouember.	commandement of GOD
14	c	18 }	wherupon he committed many
15	d	17 }	wicked idolatrie in Dan,
16	e	16 }	Bethel: but he remained many
17	f	15 }	long unpuniſhed, nor his
18	g	14 }	people vnplaged for ſo many
19	a	13 }	as may appeere, <i>1. Kinges</i>
20	B	12 }	<i>verſe. 32, 33. 1. King. 13, 1, 2. &amp;c.</i>
21	c	11 } <i>Calends of</i>	Queene Elizabeth began
22	d	10 } <i>December</i>	luckilie to reigne for the
23	e	9 }	aduancement of the Goſpel
24	f	8 }	of our Sauior Chriſt, the 11.
25	g	7 }	of this moneth.
26	a	6 }	The 18. of this moneth
27	B	5 }	Titus the Emperors moſt
28	c	4 }	cruellie executed to death
29	d	3 }	great number of the Iewes
30	e	Day before the Ca-	<i>Joſeph. lib. 7. cap. 20.</i>
		lends of December.	

Festiuall daies in this moneth are the first daie, the  
 feaſt of *All Saints.* The 30. and laſt daie, Saint *Andrew*  
 the Apoſtle.

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NOVEMBER.

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12. December } Latins, *December.*  
 called of the } Gracians, *Poseideon.*  
 } Hebrues, *Siften,* and } hath 31. daies.  
 } is their 9 moneth.

1	f	Calends.	The 15. of this moneth
2	g	4 } Noans of Dec.	Antiochus placed an abomi-
3	a	3 } nable idol vpon the altar of	
4	B	Daie before the N.	the Lord, 1. Macc. 1, 57.
5	c	Noans of Decemb.	The 20. of this moneth El-
6	d	8 } dras exhorted the Israelites	
7	e	7 } to put awaie their strange	
8	f	6 } Idus of	wines, 1. Esd. 9, verse. 5, 6, &c.
9	g	5 } Decemb.	The foundation of the se-
10	a	4 } cond Temple was laide the	
11	B	3 } 24. of this moneth, Hagg. 1	
12	c	Daie before the Id.	verse. 11, 19.
13	d	Idus of December	The 25. of this moneth our
14	e	9 } SAVIOR CHRIST was	
15	f	8 } borne of the virgin, the yere	
16	g	7 } after the worldes creation,	
17	a	6 } 4018. On which daie also	
18	B	5 } Antiochus epiphanes entred	
19	c	4 } into Ierusalem with a migh-	
20	d	3 } tie armie & spoiled the same	
21	e	2 } Iosep. li. 12. cap. 5. On this daie	
22	f	1 } he prophaned y altar of the	
23	g	0 } Lord, 1. Macchab. 1, 62. which	
24	a	9 } daie also the Iewes kept hol-	
25	B	8 } lie, because thereon the Tem-	
26	c	7 } ple was purged from idola-	
27	d	6 } trie, 1. Macc. 4, 59.	
28	e	5 } The 28. of this moneth He-	
29	f	4 } rod caused the poore Inno-	
30	g	3 } cents to be murdered, thin-	
31	a	Day before the Ca-	king thereby to haue slaine
		lends of Ianuarie.	Christ, Math. 2, 16, &c.

Festiuall daies in this moneth are the 21. Thomas apost.  
 25. The natiuitie of Christ. 26. S. Steven. 27. Iohn the  
 Euang. 28. Innocents, called commonly *Childermas daie.*

12  
DECEMBER.

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## ¶ *Rules for the understanding* of this Calendar.

### *1. Of the Calends.*

1. The first daie of euerie moneth is called the Calends of, &c.
2. From the Calends, that is, from the first daie of euerie moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth. As for example, The first daie of Ianuarie is called the Calends of Ianuarie, the daie before that, which is, the last of December, is called the daie before the Calends of Ianuarie, the last saue one of December is called the third before the Calends of Ianuarie, &c. numbering backward vntil the Idus of December: which is to be obserued in other moneths.

### *2. Of the Noans.*

1. First it would be noted whether the moneth consist of sixe, or of foure Noans.
2. If the moneth haue but 4. Noans, the 5. daie of the moneth is called the Noans: if it haue 6. daies, the 7. daie is termed the Noans.
3. The daie immediatlie going before the Noans, is called the daie before the Noans, the daie next before that is called the third of the Noans, &c. numbering backward vntil the Calends.

### *3. Of the Idus.*

The eight daie after the Noans is called Idus, the next daie immediatlie before the Idus, is called the daie before the Idus, the daie before that, which is the 6. daie after the Noans, is the third before the Idus, and numbering stil backward.

### *4. Of the leape yeere.*

The Leap yeere is when one daie is added vnto the yeere, as this yeere 1580. which is inserted alwaies on the Eue of S. Matthias the Apostle, which is the Cal. of Februarie, and happeneth euerie fourth yeere

The yeere of  
our Lord.

1580  
1581  
1582  
1583  
1584  
1585  
1586  
1587  
1588  
1589  
1590



**¶ A rule to knowe how manie daies  
be contained in euery moneth  
in the yeere.**

*Thirtie daies hath November,  
April, June, and September.  
The rest haue thirtie and one,  
Except it be Februarie alone.  
Which alwaies hath 28. meere,  
When it is no Bissextile or leape yeere.*

**¶ A note of the Moneths, weekes,  
daies, and houres, throughout the  
whole yeare.**

The yeere containeth  $\left. \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies. 365.} \end{array} \right\} \left\{ \text{Houres.} \right\} 8766.$

Daie  $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

*¶ An Almanack for ten yeeres.*

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwensday the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 23.
1581	5	25	A		8	Marc. 26.	1	14
1582	6	6	G		28	April. 15.	21	Iune.
1583	7	17	F		13	Marc. 31.	6	Maie
1584	8	28	E	D	March. 4.	April. 19.	25	Iune.
1585	9	9	C		Febr. 24.	11	17	Maie.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	22	Iune.
1588	12	12	G	F	Febr. 20.	7	13	Maie.
1589	13	23	E		12	Marc. 30.	5	18



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*To the honorable Sir*  
**FRANCES WALSINGHAM**  
*Knight, one of hir Maiesties*  
*chiefe Secretaries, of the right*  
*honorable priuie counsaile, and*  
*Chancelâr of the OR-*  
*DER, Grace & peace*  
*in our Sauior*  
*Christ.*



**T**hat the worlde was made for man, euen Philosophers <sup>a</sup>, thorough the instinct of humane reason could, and the carnal world-  
<sup>a</sup> Lactatius de diuino pramio. ca. 4. also de Ira Dei. ca. 13. Cicero. li. 2. de Natura Deorû.  
linges t brough the of-  
ten hearing of Gods holie word <sup>b</sup> can confesse: that man is created for God, me thinks there should be none so barbarously ignorant, or in this cleere light of the glorious Gospel, so desperatlie secure, as to doubt.

A notable cause, were there no mo but that, why daile and euermore wee should extol, and with diuine praises, celebrate the most sacred Name of almightie God: but manne waies besides are wee bound to do  
<sup>b</sup> 5. the

daily praier is necessa-  
rie.  
1. From the end of mäs creation.

## THE EPISTLE

the same. For consider we, either the commandements of God; or his benefites; or the frailnes of our corrupted nature; or Satans snares; or the miseries as wel publike as private; or our couenant made with God in baptisme; or the uncertaintie of the day either of our death or general iudgement, and wee shal finde that the least of these things offereth sufficient occasion continually to praie, and to praise God.

2. From the commandements of God.

¶ Psal. 50, 15

¶ Mark. 13,

verse, 33.

¶ Colo. 4, 2.

3. From the promise of God to heare our petitions.

¶ Luk. 11, 9.

¶ Iohn. 16, verse, 23.

4. From the greatnes of Gods benefites.

For touching the commandements, God saith by the Prophet Dauid, ' Cal vpon me in the time of trouble, so wil I heare thee, and thou shalt praise me; by his Sonne our Sauour, d Watch and praie; by Saint Paule the Apostle, ' Continue in praier, and watch in the same with thankesgiuing. Tea, not onelie he commandeth so to doe, which promoueth the excellencie of the exercise; but also promisseth to heare our petitions, which declareth how surpassingly sweete are deuout Meditations in the eares of God. As in that afore mentioned Psalme of Dauid, Cal vpon me, &c. Againe, f Seeke, & ye shal find, knock, & it shal be opened vnto you: and againe for al, g Whatsoeuer yee shal aske the Father in my name, he wil giue it you.

His benefites are for number infinite, for greatnes wonderful, excellent for their worthines, whesher we respect the giftes of the minde, or the goodes of the bodie, spiritual or corporal, bestowed vpon some particularly or generalie vpon al men. Who can declare the goodnes of God (that I may ouerpass the temporal benefites, either common to vs with

## DEDICATORIE.

all men, or specially bestowed vpon vs before  
 (1) who can I say, declare the goodnesse of  
 God sufficiently for creating vs <sup>h</sup> after hys  
 owne image; for reuealing himselfe vnto vs;  
 for redeeming vs <sup>i</sup> by his deare sonne: for cho-  
 sing vs before the foundations of the world.  
 were layd: for enduing vs with hys holy spi-  
 rite: and for exalting vs to eternall life?  
 What therefore shal wee render vnto the  
 Lord for all these things? <sup>k</sup> Let vs take  
 vp the cup of saluation, and celebrate  
 the name of our God.

If we consider the fraileties of our nature  
 we shal find, that continually we are subiect  
 to sinning, to offending, to erring, and to  
 conceiuing amisse of the will of our God to  
 our certaine condemnation. <sup>l</sup> There is  
 none of vs all which standeth not in  
 need of counsell, of props, & of help The  
 generall miserie of mankind is triple,  
 &c. For both wee are easie to be sedu-  
 ced, and vnable to do well, & weake to  
 resist. If wee would discern betweene  
 good and euill, we are deceiued: if we  
 go about to do good, we quickly faint:  
 if we endeuor to resist euill, we cannot  
 endure, but are easily overcome. The  
 consideration of this frailetie of ours, made  
 our saviour Christ graciously to admonishe  
 his disciples, saying. <sup>m</sup> Watch and pray,  
 least ye enter into temptation.

Againe, the rage and tyrannie of the Di-  
 uel is unspeakeable, and his power mightie,  
 being the Prince <sup>n</sup> of this worlde. Wee  
 wrestle not <sup>o</sup> against bloud and flesh,  
 but against rule, against powers, a-  
 gainst

<sup>h</sup> Gen, 1, 26

<sup>i</sup> 1, Pet, 1, 19

<sup>k</sup> Psal, 116.  
 vers, 12, & c.

<sup>l</sup> From the  
 weaknesse of  
 our nature.

<sup>l</sup> Bernard  
 serm. 7. de  
 aduentu Do-  
 mini.

<sup>m</sup> Mat. 26,  
 verse, 41

<sup>n</sup> From the  
 furie & rage  
 of Satan.

<sup>o</sup> Ephe. 2, 2  
 Eph, 6, 12

## THE EPISTLE

gainst worldlie gouernors of the darknes of this world, against spiritual wickednes in heauenly places. *It behooueth vs therefore, according to the counsaile of S.*

**P1. Pet. 5, 8.**

*Peter, p to watch and praie. For our aduersarie the Diuel, as a roaring Lion rangerth about seeking whom he maie deuour. But as the Lion at the sight of a Locke is discomforted, & at his crowing be-taketh him to his heeles: so doth Satan both stand in feare of a godlie man, and sue at his praier. As Lactantius noteth, & Diuels do hurt but the faint harted, such as the great and mightie hand of God doth not protect, which are prophane from the Sacrament of truth, but the iust, that is, the true worshippers of God, doo the Diuels feare.*

*q Gauden-tius Merula de memorabili-bus, l. 2. co. 9.  
r Llaetantius de Origine erroris, cap. 16.*

**7. From the miseries both priuate and publike.**

*What should I speake of the tyrannie of mightie men; of the miserie of poore; how wickednes dooth abound, and heresies ouer-flow? Wherefore wel maie I saie, as did Nestor vnto his children, Praie, for vnles that God helpe vs, we al perish.*

*Nestor.*

**8. From our covenant made with God at our Baptisme.**

*Furthermore, our covenant made with God at our baptisme, whereby we promised to forsake the Diuel and al his works, &c. to beleeue al the articles of the Christian faith; and to keepe Gods holie wil and commandments, &c. should drue vs therevnto. For neither can Satan be resisted; nor our faith manifested; nor God due honored without praier.*

**9. From the vncertaine time of the daie either of our death, or iudgement**

*Finalie, omitting al other reasons, which are infinite, the shortnes of our life, the sud-daines of Christs comming, his seuerenes in iudgement*

## DEDICATORIE.

iudgment when he is come, shoulde make vs  
not slightlie to ouerpasse this noble exercise.  
For what aualeth it, though in this worlde  
we abound in wealth, excel in honor, haue Mat. 16. 26  
all thin: s according to our hearts desire, and  
then when Christ shal returne we are founde  
vntreadie, and so loose our soules? Happie Matth. 24  
therefore verse 46 is that seruant whome the  
Lord at his comming shal find watch-  
full: and Mat. 25, 4 happie are those Virgines  
whiche expect the bridegroom with  
oile in their lamps. But that euill ser-  
uant Matth. 24 which shal saie in his hart, my Lorde  
wil be long a comming, and so begin to smite verse 48  
his fellowes, yea, and to eate and drinke  
with the drunken, his Lorde wil come in a  
daie, when he looketh not for him, and in an  
houre when he is not aware of, and shal hew  
him in peeces, and giue him his portion with  
hypocrites, there shal be weeping and gnash-  
ing of teethe: and those virgines which are  
carelesse and secure Matth. 25 accompanie not the  
bridegroom to his wedding, but are excluded verse 10, &c  
out of the gates, and heare, I know ye not.

The weightines of these reasons, Honou-  
rable, haue especiallie moued me, through the  
earnest request of some which for their god-  
lie zeale & loue vnfainedlie, and reuerence,  
did greatlie prick me forward, to bring these  
diuine Meditations: (I cal them diuine, part-  
lie because they are of diuine masters, and  
concerne the glorie of God: partlie for that  
they proceed from a diuine spirite: but in  
this respect chieflie, because they are whole,  
as fewe or no other praier Booke is that I  
knowe, taken out of the pure fountaines of  
the

The occasi-  
on of pub-  
lishing this  
Booke.

## THE EPISTLE

*the diuine Scriptures ) of the right learned  
and vertuous of famous memorie M. Iohn  
Aucnar, into our English tong. A booke cer-  
tes most necessarie in respect of the extreame  
securitie wherein we liue. Gratefullie it hath  
beene accepted hether to in the Latine and  
Germane tongues: and now by the working  
of Gods holie spirit, shal profite verie much;  
if it be used as it should be, that is, if the user  
therof prais, Religiouslie in faith, cha-  
ritablie being void of rancor and ma-  
lice, zelousslie with an ardent affection  
of the mind, & humblie without pride.*

**1. Faith.**

**2 Heb. 11, 6**

**3 Ro. 10, 14**

**4 Ro. 14, 23**

**5 Iame. 1, 7**

**6 Charitie.**

**7 Iam. 5, 16**

**8 Mat. 6, 14**

**9 Eccl. 28, 3**

**1** Faith is necessarie. For **2** without  
faith it is impossible to please God.  
Therefore onelie the faithfull doe prais. For  
**3** how can men cal vpon him in whom  
they haue not beleued **4** It is sinne  
whatsoever is not done through faith.  
Therefore the praiser of infidels is no praiser  
but hypocrisie, and a damnable abuse of good  
words, neither can is obtaine any thinge at  
the hands of God according to that of Saint  
Iames, **5** He which wauereth, let him  
not thinke that hee can obtaine anie  
thing from God.

**6** Charitie is necessarie. For we must  
**7** prais one for another: and for our  
enimies, **8** as our Saviour doth counsell vs,  
saieng, When ye stand praieng, forgieue  
if ye haue ought against anie man, that  
your Father also whiche is in Heauen  
maie forgieue you your trespasses, &c.  
Again the spirite of God saith, **9** Forgieue  
thy neighbour the hurte that hee hath  
doone thee, and so shall thy sinnes be  
for-



## DEDICATORIE.

When thee also when thou praieſt  
 an that beareth hatred againſt an-  
 er, how dare he aſke forgiuenesse  
 od? He that ſheweth no mercie to  
 an which is like himſelf, how dare  
 aſke forgiuenesse of his ſinnes &c.  
 for all men, as may appeare in the first  
 ſtile of S. Paule vnto Timothey.

21, Tim. 2.8

Zeale is neceſſarie. For what is prayer  
 about the ſame, but a very babling, and  
 the multiplication of wordes? yea there is  
 prayer, where this affection is not. For  
 prayer is a vehement deſire of the hart to ob-  
 taine ſomething at the handes of God. God  
 looketh not vpon the face as man doth, but  
 holdeth the hart; neyther doth he liſten to  
 the ſound of the mouth, but to the ſighs of the  
 mind. After this maner doe chriſtians pray,  
 their affections are bent towards God, they  
 ſwaine <sup>h</sup> hunger & thirſt after righteouſnes.

3. Zeale.

Prayer what?

Humilitie is neceſſarie. For vpon  
 whom ſhall my ſpirite abide, ſaith the  
 Lord, i but of him which is of a lowly  
 ſpirite? The prayer of hym which hum-  
 bleth hymſelfe k goeth through the cloudes.  
 Much better is it for a ſinner, to be humble,  
 than for a righteous man to be arrogant, as  
 may appeare in the Pharisee and Publi-  
 cane l.

h Mat. 5.6

4. Humilitie.

i Eſai. 66.2

k Ec. 35.17

l Luk 21.19

It remaineth now, that, as the authour of  
 this booke choſe for a patren thereof, not for  
 any deſeſe that it needed, but becauſe others  
 the more willingly would read and accept  
 the ſame, being dedicated vnto an honorable  
 perſon gracious in the eyes both of the No-  
 bilitie and baſer ſort, the mighty Prince,  
 Loꝝ

## THE EPISTLE.

*Lorde Augustus, Duke of Saxonie, &c: is  
mouued therevnto by the singular same of  
your honours moste vertuous inclination, I  
present the same nowe translated (for what  
other paines I haue taken I spare upon good  
considerations to viter) vnto your honor. be-  
seeching you to accept this my doing in good  
part, as my hope is you wil: and then I doubt  
not, being grationslie receined of so worthie  
a person, but gratefullie it wil be used of the  
better sort, for whose sake I haue published  
the same.*

*God almightie, which is the Father of  
lightes<sup>m</sup>, mercie<sup>n</sup> and consolacion, from  
whom euerie good gift, and euerie perfect gift  
doth proceede, blesse your honor, as with ac-  
cesse of temporal benefites: so especialie, and  
aboue al, with increase of his heauenlie bles-  
sings, that long you may liue a godlie Coun-  
sailer to our vertuous Queene, a profitabie  
memb.r to th's Realme of England, a special  
fauorer of the Church of Christ, and a  
famous aduancer of his truth and  
glorie, to your everlasting  
comfort, and fel-  
city, Amen.*

At London the tenth of October.

An. D. 1579.

*Your honors*

to command

Tho. Rogers.

¶ A Preface of Mai-  
ster Iohn Auener, doctor  
of Diuinitie, and publike  
Professor of the Hebrue tooonge in the  
Vniuersitie of Witeberge, taken out  
of his Epistle, before his booke of das-  
lie praiers, dedicated to the most  
mightie Prince, and Duke,  
Augustus, High marshal  
of the Romane  
Empire,  
Ec.



HE chosen ves-  
sel of G O D, saint  
Paule in his for-  
mer Epistle vnto  
Timothie, doth ex-  
hort, <sup>a</sup> that first of

<sup>a</sup> 1. Tim. 2,  
verse, 2, &c.

al deprecations, supplications, inter-  
cessions, and giuing of thanks be made  
for al men; For Kinges, and for al that  
are in authoritie, that we may lead a  
quiet and peaceable life, in al godlines  
and honestie. Likewise vnto the Phi-  
lippians he saith <sup>b</sup>, Be carefull for no-  
thing, but in al things let your petition  
be manifest vnto God in prayer and  
supplication, with giuing of thanks.

<sup>b</sup> Philip. 4,  
verse 6

By which wordes wee are not onelie  
pricked forward vnto the godlie exer-  
cise

Kindes of  
Prayer.

## A Preface.

<sup>1</sup>  
Deprecati-  
ons what

<sup>2</sup>  
Supplicati-  
ons what

<sup>3</sup>  
Intercessi-  
ons what

<sup>4</sup>  
Thanksgi-  
uing what

The order  
of this  
booke.

<sup>1</sup>

<sup>2</sup>

<sup>3</sup> <sup>4</sup>

cise of praier, but admonished besides, that there be foure kindes thereof, all necessarie to bee used euery day. The first are Deprecations, whereby we beg at the handes of almightie god, eithr altogether to turne away his heauy displeasure conceined through our finnes, or at the least to mitigate the punishments due for our offences. Supplications are called requestes, whereby we craue such thinges as are necessary eithr for the sustentation of this present life, or by our euerlasting comfote in the worlde to come. Intercessions are prayers made in the behalfe of others. By thanksgiuing wee praise God, and celebrate his holy name for al benefites conferred both vpon our soules and bodies,

In this my booke I haue had speciall regard vnto these foure kinds of praier. For first, for euery day of the weeke I haue made a morning prayer, containing both a thanksgiuing for the blessed rest receiued, and a deprecation for the escaping of al euils which may happen in the day time. Afterward followeth a thanksgiuing for some singular benefite receiued. Then two supplications or petitions, for blessings as well

## of the Author.

wele eternal as temporal. Next to them  
are placed two intercessions for men of  
euerie state or degree. After them en-  
sueth a prayer against the sundrie ene-  
mies of Christes Church. And last of al,  
an euening prayer, conseining a than-  
kegiuing vnto God for his preseruing  
of vs in the day time, a deprecation  
that no euill hurt vs in the night: and  
a petition of his fatherly protection, is  
annexed.

And this maner I haue obserued in  
distinguishing the prayers for euerie  
daie. For it is our parts daily in al our  
necessities to crie vnto God, as our sa-  
uior teacheth to this purpose, <sup>c</sup> Praie  
alwaies, and be not wearie. And Sainct  
Paule willethe the same, saying, Praie  
<sup>d</sup> continually, in all thinges giuing  
thanks. For this is the will of GOD  
through Iesus Christ toward you. A-  
gain, <sup>e</sup> Be not let to pray alwayes, & be  
not let vnto the death to exercise thy  
selfe in righteousness. Thus did the  
kingly prophet Dauid, which of him-  
selfe saith, <sup>f</sup> Seuen times a day do I  
praise thee, because of thy righteous  
indgements.

And certes it is a godly worke to  
call vpon God in prayer, and to inioy  
his

Daily pray-  
er is inioy-  
ned vs.

<sup>c</sup> 1, Luk, 18,  
verse. 1

<sup>d</sup> 1, Thes, 5,  
verse, 17

<sup>e</sup> Eccl, 18. 21

<sup>f</sup> Psal, 119,  
verse, 164

A notable  
exercise to  
prayer.

3 6

7

8

## A Preface

Ambrose.

Praier ioyneth vs to the blessed cōpanie of the Angels in heauen.

8 Psa. 138, 1

To pray & to praise god, a thing common to men with Angels.

The cōmōdity which the dailie exercise of praier doth bring.

his familiar speech. The which also Saint Ambrose witnesseth, saing, To praie much and often is a worke grateful to God. Howe excellent a thing it is for man to intermingle his talke with God, no man is ignorant, and that excellencie is attained by praier onelie which ioineth vs to the societie of Angels, through ascribing due praise and glorie vnto almightie God, as their office dooth binde them. Hence saith the Psalmist: 8 In the sight of angels wil I sing praise to thee, I wil worship toward thy holie temple, and extol thy name. For in other things there is much difference betweene their condition & ours, whether we respect their nature, or their kind of life; their wisdom, or their understanding; but to praie is a worke common both to Angels and men. For praier dooth separat vs from brute beasts, and associate vs with angels. Yea, an easie matter it is, for one to attaine to their nature, dignity, wisdom, and understanding, if al his life time, he geue himself wholie vnto praier, and the seruice of God. For if they which frequent the companie of wise men, by reason of their continual meetings, in short space are so chāged that they

## of the Author.

they represent the wisdom of such as  
they companie withal: what shall wee  
saie of them, which dailie talke with  
God in praier? Wherefore it behooueth  
vs, obcieng the wil of our heauenly Fa-  
ther, to spend our life time in the lau-  
ding of God, & in deuout meditations.  
But hee whi. h neither will praie, nor  
praise God, neither yet delight in this  
diuine communication, surely liuing  
he is dead, without Life, without sense or  
vnderstanding, as witnesseth Sainte  
Chrysostome.

The frute and profit cōming by god  
lie prayers dooth Saint Iames expresse  
on this manner: The praier of faith  
shal saue the sicke, and the Lord shal  
raise him up, and if he haue committed  
sinnes, they shall be forgiven him, &c.  
Againe, <sup>1</sup> The seruent praier of a righ-  
teous man availeth much. Elias was a  
man vnder infirmities, euen as we are,  
and hee praied in his praier that it  
might not vaine, & it rained not on the  
earth, by the space of three yeares and  
six moneths. And hee praied againe, &  
the heauens gaue raine, and the earth  
brought forth hir frute.

By these words it appereth, that the  
praier of faith can obtaine, and bring  
10

The state of  
him which  
vseth not  
to praie.

The frute  
and profit  
of faithfull  
praier.

<sup>1</sup> Iam. 5, 15.

<sup>1</sup> Iame. 5, 16  
<sup>1</sup> King. 17, 1

The force  
of faithfull  
praier.

## A Preface

1. Sa. 30. 4

14. ki. 19. 15

■ Augustin  
Nothing  
should dis-  
may a chri-  
stian from  
praieng vn-  
to G O D  
Though of  
our felues  
we are vn-  
worthie to  
open our  
mouthes in  
the presēce  
of God: yet  
thru the  
grace of  
Gods holie

so passe al thinges belonging either to  
the safesie of the bodie, or saluation of  
the soule. As that King and Pro-  
phet Dauid by praier repelled the hor-  
rible crew of his mortal enimies. So in  
like maner<sup>l</sup> Ezechias the king of Ju-  
da, Ierusalem beeing besieged by Sen-  
nacherib King of the Assyrians gathe-  
red not a companie of soldiers, but on-  
lie went against his enimies in praier,  
preuailed against them, and preserved  
the Citie with the vtter ouerthrowe of  
his aduersaries: Likewise by his hum-  
ble praier he escaped death, and faith-  
ful supplication prolonged his daies.  
This made Saint Augustine to saie  
■ The praier of the righteous is the  
keie of heauen. The praier of the good  
doth ascend, and the mercy of God doth  
come downe.

So that knowing the dignitie of this  
familiar talke with God, and consid-  
ring the commoditie which commeth  
thereby, we thinke nothing should dis-  
maie a Christian from calling vpon  
God. For notwithstanding it exceedeth  
the power of man to reason with God,  
yet doth the holie spirit dwelling in  
faishful helpe our weakenesse, and  
spirit we are emboldned to to do.

om.



## of the Author.

either melie emboldeneth vs to approach be-  
fore his Maieſtie, but alſo maketh in-  
terceſſion for vs<sup>n</sup> with groanes un-  
ſpeakable. As we reade that women  
ſeeing of nature weake veſſels, often-  
times by praier haue apprehended god;  
and detained him<sup>o</sup> as may appeare in  
the woman of Canaan.

Finallie ſo many occaſions are there  
to moue, and ſtir vs daile vnto praier  
that ſufficientlie they cannot be expreſ-  
ſed. And if at anie time often praier  
were needfull, I perſuade my ſelfe, that  
now in this laſt and old age of this do-  
ting worlde, wherein as more greuous  
and woſull wickednes doth reigne than  
at anie time: ſo it is to be feared that  
in the Church more horrible puniſhe-  
ments, and in Common weales more mi-  
ſerable confuſion will enſue than euer  
did, it ſhould be praetiſed; which euils  
can by no other meanes be auoided, but  
onlie by daile, earneſt, and faithfull  
praier.

The fountaine of all true wiſedome  
and learning God almightie, continue  
among vs for his ſonnes ſake the puri-  
tie of his word, together with the flodie  
of good letters, maintaine peace and  
concorde in his Church, and make vs

Ro. 8. 26

Mat. 15. 22

The neceſ-  
ſitie of dai-  
lie & conti-  
nual praier.

Other cau-  
ſes mouing  
vnto praier  
you ſhall  
find in the  
Epiſtle de-  
dicatorie

A preface of, &c.

*all continuallie to addiect our selves  
aduance his glorie both in deede  
worde, and to benefite his church  
the uttermost of our power, that liue  
alwaies in his feare, we may die  
in his fauor, and rise againe  
to everlasting blessed-  
nes, Amen.*



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*A praier to bee saide at  
the comming into  
the Temple.*



Almightie GOD,  
and heauenlie father,  
<sup>a</sup> in the multitude of <sup>a</sup> Psal. 5,  
thy mercie we wil cōe  
into thyne house: and  
in thy feare wil wee <sup>b</sup> b Psal. 13,

worshippe towardes thine holie Tem-  
ple.

Direct our steps in thy word <sup>c</sup>. Bring <sup>c</sup> Psal 118  
vs into the pathe of thy commaunde-  
ments <sup>d</sup>. For <sup>e</sup> thou art the God of our <sup>d</sup> Psal. 118,  
saluation. <sup>e</sup> Psal. 18,  
<sup>f</sup> Psal. 16,

Lord, <sup>f</sup> we haue loued the habitati-  
on of thine house, and the place where  
thine honor dwelleth.

O Lorde of hostes <sup>g</sup> howe amiable <sup>g</sup> Psal. 84,  
are thy tabernacles? Our soules long  
yea and pine awaie (throughe the de-  
fire) to come anto thy court.

We wil acknowledge thee in a great  
Congregation <sup>h</sup>: wee will praise thee <sup>h</sup> Psal. 35,  
among much people.

Come <sup>i</sup> let vs worship and fal downe, <sup>i</sup> Psal. 95,  
and kneele before the Lord our maker.  
For he is our God, and we are the peo-  
ple of his pasture, and the sheepe of

C.I. his

his hand.

**Psal. 99, 5** Exalt the Lord our God, <sup>k</sup> and fa-  
downe before his footstool, for hee is  
holie.

**Psal. 43, 4** We wil go vnto the altar of God <sup>l</sup>  
uen vnto the God whiche comforted  
**Psal. 69, 13** our soules: and <sup>m</sup> in an acceptable time  
wil we make our praier, euen in <sup>n</sup> mul-  
titude of thy mercie: O God, heare v  
in the truth of thy saluation, Amen.

**An earnest petition for the  
assistance of Gods holie spi-  
rit, that our praiers maie  
bee zealous and  
effectual.**



**O** Almighty and mercifull  
God, Father of our Lord  
Jesus Christ, for as much  
as it is thy will and plea-  
sure that in all our ne-  
**Psal. 50, 15** cessities <sup>a</sup> we should cal vpon thee our  
God, worship thee, and with yeelding  
**Psal. 50, 15** hartie thanks extol thine holie Name  
**Iohn, 16, 23** & therewithal hast promised <sup>b</sup> to hee  
our petitions, wee are emboldened  
direct our praiers vnto thy diuine Ma-  
iestie.

But considering the weaknes of our  
nature

nature to be such, that we knowe not  
 how to aske as we shoulde, and thou  
 alone both wiselie doost know, & effect-  
 ualilie canst grant, not onelie what we  
 do desire, but a great deale more than  
 we can thinke vpon, our praier shal be  
 vnto thee our God, that according to  
 thy promise, thou wilt poure vpon vs  
 the Spirit of grace, and praier, which  
 maie with vnspeakeable groaninges  
 make intercessiō for vs, that not with  
 lips onelie, our hearts being far from  
 thee, but with minde and mouth togi-  
 ther, we may vnfeinedlie, as becometh  
 true worshippers in Spirit and truth,  
 with a burning affection of the hart call  
 vpon thee, which art the true and eter-  
 nal God, & offer the gratefull sacrifice  
 of thankesgiuing.

Prepare thou our minds to praier, make  
 them zealous, least otherwise we  
 bee like such as praiyng tempt God.  
 Therefore in our praiers, let vs not dis-  
 semble like Hypocrites, neither boast  
 of our wel dooing like Phariseis, to be  
 scene of men, but onelie set forth thy  
 glorie, and aduance thine holie name.

Turne our heartes from beholding  
 either images or strange Goddes, or  
 else dead Saints, but let vs worship and

c. 2.

onlie

• Rom. 8

• Eph. 3

• Zac. 12

• Rom. 8

• Esa. 29

• Iohn. 4

• Psal. 50

• Ecl. 1

• Matth.

• Deut.

Mat. 4. 10 <sup>a</sup> only serue thee in our praiers, which  
 L. Eld. 45 art our lord God, creator ° of al thinge,  
 Jer. 17. 10 searcher of the heart p, and riche to  
 Ro. 10. 12 wardes all that call vpon thee q.

Mat. 20. 21 Instruct our mindes r, that wee de-  
 sire not foolishly vaine and transitorie  
 thinges. But let vs alway craue corpo-  
 rall thinges, according to thy will, with  
 this condition, if they bring none hurt  
 vnto our soules: and euermore prefer  
 celestiaall thinges, which are to be asked  
 without al exception, before worldly,  
 that our ioy may bee perfecte in the  
 oh. 16. 24 heauens r.

Grant therefore, almightie Father,  
 that wee may certainly perswade our  
 Mar. 11. 24 selues r, that whatsoeuer we shal aske  
 at thine hands through faith, we shall  
 obtaine the same, & let vs neuer doubt  
 of thy fatherly affection towards vs, or  
 bring thy willingnes to grant our peti-  
 tions into question, but through a liue-  
 ly faith, and firme confidence, let vs  
 constantly beleue, that our praiers  
 shall effectually be heard through and  
 for thy Christes sake n, in whom al thy  
 an 16. 23 promises are, yea, x & are in him, Amen.

2. Cor. 1.  
 12, 20

Furthermore, if at any time our prai-  
 ers be not granted speedily according  
 to our wish, giue vs a strong faith, that

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to call upon God.

we faint not, but may through patience  
y expect thine aid, knowing<sup>z</sup> that com- y Rom. 8.  
ming it will come, and thy truth will<sup>z</sup> Abac. 1.  
not linger.

Gouverne therefore our harts by thine  
holy spirit, that we appoint not a time,  
maner, or limits of helping vs, but may  
in all thinges submit our selues to thy  
most heauenly pleasure, and commend  
our praiers vnto thee in hope and si-  
lence<sup>a</sup>, for<sup>b</sup> thou wilt not misse an<sup>a</sup> Esa. 30.  
houre, but wilt come at a time conue-<sup>b</sup> Iohn. 1.  
nient.

Likewise illustrate our mindes with  
thy light, that wee cast not forth our  
praiers trusting<sup>c</sup> in our owne righte-<sup>c</sup> Psal. 133.  
ousnesse, but in thy manifold mercies,  
through Christ, by whome<sup>d</sup> wee haue<sup>d</sup> Ephe. 3.  
boldnesse by faith, to approch vnto thy<sup>e</sup> Rom. 8.  
throne, <sup>e</sup> and to cal thee, Abba Father.

Gouverne our harts and mindes, that  
in praying wee neither presume<sup>f</sup> nor<sup>f</sup> Luk. 18.  
trust vpon our own worthinesse, and so  
through pride contemne others: but  
let vs humbly, and louingly like bre-  
thren<sup>g</sup> praie one for another, that we<sup>g</sup> Iam. 5. 16  
all may be saued.

Take away from vs all babling<sup>h</sup> and<sup>h</sup> Mat. 6. 7  
superfluitie of words, that we be not as  
Ethnikes, which for their long speech,  
c 3. thinke

thinke to be heard.

Assist vs also, that the sight and remembrance of our owne vnworthines doo not terrifie vs from praier, & that wee be not let by other causes, from earnest crying vnto thee night & day, that the will of thy seruants, & reuenge  
 Luke. 11, 7 <sup>i</sup> of thine elect may be fulfilled.

Now therefore, heauenly father, & eternall God, giue grace, that in al places we may pray, lifting vp pure hands  
 Ti. 3, 8 <sup>k</sup> without wrath or doubting, and saie,  
 Mat. 9, 13 <sup>l</sup> Forgiue vs our trespasses, and with deepe sighings, & sure confidence continually persist <sup>m</sup> in making supplications, praiers, intercessions, and giuing of thanks for all men, that according to thy promise, we may receiue as well temporall as heauenly benefites. For this is the confidence which wee haue in thee, that whatsoeuer wee shall aske  
 , Tim. 3, 1 <sup>n</sup> according to thy will, thou wilt grant  
 , Io. 5, 14 <sup>n</sup> vnto vs.  
 Mat. 7, 7

And hearing all our petitions, wee doubt not, but that our requests which at this time wee haue made vnto thee by Christ our Lord; shall in like maner be granted: who liueth and raigneth with thee in the vnitie of the holie spirite, a God now & for euermore, Amen.





*A daielie praier for the per-  
petual happines of our sacred  
and most gracious Soue-  
reigne, and Queene  
Elizabeth.*



Almightie God,  
King of Kinges, and  
Lord of Lords, in thy  
handes is all power  
both in heauen and  
earth, <sup>a</sup> thou confir-  
mest kingdomes, and

<sup>a</sup> Sirach. 1.  
verse. 4.

againē doest altā them accordinge to  
thine heauenlie pleasure;

We praise thee, wee magnifie thee,  
we extol thine holie Name, for that it  
hath pleased thee to appoint ouer vs a  
good and gracious Queen which doth  
gouerne with counsell, and rule with  
wisedomē.

<sup>b</sup> psalme.  
verse. 1. &

Grant hir we beseech thee, <sup>b</sup> conti-  
nual peace, long life, and much happi-  
nes: and deliuer not hir maiestie into  
the hands of hir enimies,

Rule thou hir minde and will, that  
c. 4. she

sal, 2, 11 she may <sup>c</sup> serue thee alwaies in feare,  
and reioyce in trembling.

12 Let hir maintaine and imbrace pure  
religion, and defend her people in the  
profession of Christes Gospell against  
errors and superstition whatsoeuer.

Giue hir wisdom and vnderstanding  
to doo such thinges as are gratefull in  
thy sight, profitable for vs hir subiects,  
and hurtfull to none.

sal, 20, 1 O God eternall father, <sup>d</sup> heare the  
petitions of our Queene in all hir tro-  
bles; the name of Christ our Sauour  
glorifie her; and the comfortable aid  
of the holy spirite vphold hir now and  
euermore.

Be mindful of hir grace for hir good,  
sal, 20, 4 <sup>e</sup> giue to hir, according to hir harts de-  
fire, & prosper all hir purposes, that we  
5 may reioyce in thy saluation, and tri-  
umph in the name of our God.

Blesse hir, Lord, euermore, that wee  
may knowe that hir protector is in the  
cloudes.

sal, 20, 6 Hearken vnto hir <sup>f</sup> from thine holy  
heauens by thy mightie right hand  
which bringeth saluation.

7 For though some trust in horses, and  
others in chariots: yet will we remem-  
ber the name of our God.

They

*for our gracions Queene.*

9

They shal fal and be ouercome, but Psalm. 20.  
we coragiouſlie wil perſiſt.

O Lord protect hir Maieſtie, heare  
vs, when we cal vpon thee.

That in thy ſtrength ſhe may reioice,  
& mightily triumph in thy ſaluation.

Grant hir the deſire of hir hart: and 8 Psalm. 2.  
denie not the petitions of hir lips. verſe. 1. 30

For thou haſte preuented hir with  
notable bleſſings, and put a crowne of  
pure gold vpon hir head.

She hath asked life of thee, and thou  
wilt giue hir a long life.

Great is hir glorie in thy ſaluation;  
honor and fame haſt thou put vpo hir,

Thou haſt ordained her for excee-  
ding bleſſednes, and dooſt comfort hir  
hart with thy cheereful countenance.

And why? becauſe ſhe delighteth in  
thy Chriſt, and doubteth not of thine  
euerlaſting mercie.

Let thine hand, O Lord, light vpon  
her enimies, and thy right hand finde  
out al ſuch as hate thee, and enuie hir  
proſperitie.

Put them into a burning furnace in  
the time of thy diſpleaſure: the Lorde  
in his anger ſhal conſume, and fire ſhal  
deuoure them.

Their fruit ſhalt thou deſtroye from

c. 5.

the

the earth, and their seede from the  
sonnes of men.

Because they intended euill against  
thee, and imagined mischeefe against  
the innocent, whiche they could not  
bring to passe.

12 Therefore wilt thou turne them in-  
to flight, and bend thy bowes against  
their faces.

13 Triumph, o Lord, in thy virtue, and  
wee will sing out, and commend thy  
power.

Saue our Queene, o mercifull God,  
in despite of al her enemies, which ei-  
ther secretlie or openlie goe about to  
bring hir life to the graue, and hir glo-  
rie to the dust.

*Psal. 72, 1* Giue thy iudgement, O Lorde, vnto  
2 hir grace<sup>h</sup>, and thy righteousness vnto  
hir Counsell, that they may iudge thy  
people with iustice, and thy poore with  
equitie.

3 Let the mountaines bring peace,  
and the little hils righteousnesse vnto  
thy people.

4 Let them iudge the afflicted among  
the people, and saue the sonnes of the  
poore.

Make them to destroie the backbiter,  
that he persist not to afflict the misera-  
ble,

*for our gracious Queene.*

11

ble, and such as trust in thy mercy and protection.

So shall quietnes and peace abound *Psalm, 72*  
among vs like the hillockes on the earth.

Lorde, shielde our Soueraigne i, ex- *iPsalm, 89*  
alt thine annointed, let thine hand  
assist, and thine arme strengthen hir.

Neuer let hir foes preuaile against  
hir, nor the childe of wickednes bring  
hir to destruction,

Banish from hir Court all hir priuie  
enimies and preserue hir euermore  
from dissembling friendes.

Grant this, o moste mercifull

Father, for thy deare

Sonne our sauior

Christ his sake,

*Amen.*



Morning.

# I. Morning praier on the Lords day.



Almightie and mercifull God, eternall father, sonne, and holy ghost, three in persons, one in substance God in very deede, and from euerlasting.

We extoll thy sacred Maiestie, wee praise thine vnspeakeable mercie, thy diuine trueth we exceedingly comend, for that of thy fatherly and woonderful goodnes, thou hast protected vs this night vnder the shadow<sup>a</sup> of thy wings. yea, thou hast also made vs quietly to take our rest, notwithstanding the dangerous snares of our deadly enemy the diuell.

Thou art the God<sup>b</sup>, which exaltest vs from the gates of the shadowe of death; and from the power of darknes thou deliuerest vs.

Therefore<sup>c</sup> wee will acknowledge thee for thy goodnes, and for the woonderful things which thou doest among the sonnes of men.

Wee will magnifie thee in the great congregation<sup>d</sup>, and among much people

1. *Morning prayer.*

13

ple will we praise thee.

Our harts be readie <sup>e</sup> O our GOD, <sup>e</sup> Psal, 57  
our heartes be readie : We will praise  
thee <sup>f</sup>, O Lord, among the people, and <sup>f</sup> Psal, 57  
sing to thee among the nations . For  
<sup>g</sup> thy mercy is great aboue the hea- <sup>g</sup> Psal, 103  
uens, and thy trueth vnto the clouds.

We wil not hide <sup>h</sup> thy mercy & truth <sup>h</sup> Psal, 40  
in the great congregation; Because <sup>i</sup> it <sup>i</sup> Psal, 9  
is a good thing to praise the Lord , and  
to sing to thee , <sup>o</sup> thou most high . To  
declare thy louing kindenesse in the  
morning, and thy trueth in the night.

Blesse the Lord, <sup>o</sup> our soules, <sup>k</sup> & al <sup>k</sup> Psal, 10  
that is within vs praise his holy name.

Which forgiueth all our iniquities,  
and healeth all our infirmities.

Which redeemeth our liues from de-  
struction, and crowneth vs with mercie  
and compassion.

Which satisfieth our longing with  
good thinges , and protecteth vs from  
our youth.

Which also <sup>l</sup> hath kept al our bones <sup>l</sup> Psal, 34  
this night, Not one of them is broken.

To thee <sup>m</sup> King euerlasting, immor- <sup>m</sup> 1. Tim  
tall, inuisible, & onely wise God, be ho- verse,  
nor, and glorie for euer & euer. Amen.

Vnto thee <sup>n</sup> , <sup>o</sup> Lord, doo we lift vp <sup>n</sup> Psal, 2  
our soules.

O

Psal, 63, 1

O God, ° early will wee seeke thee;  
our soules thirst for thee, our flesh lust-  
eth after thee in a barren and dry land,  
where no water is, to see thy strength  
and glorie.

O eternall God which hast brought  
vs to the beginning of this daie, defend  
vs with thy mightie power, that this  
day we fall into no sinne, but let all our  
cogitations, words, and workes tend to  
the setting forth of thy righteousnesse.

2. Pe, 1, 10

Ephe, 1, 17

Ephe, 3, 18

Psal, 18, 19

Psa, 90, 14

Lighten our mindes this morning  
with the shining and cleerenes of thy  
wisedome, that in our heartes, that true  
day star ꝑ may rise and shine, as it were  
a candle burning in a dark place.

Giue vs thy spirit of wisedome ⁊ and  
reuelation in the knowledge of thee,

And ⁊ lighten the eies of our vnder-  
standing, that we may knowe what our  
hope is, how great the glory of our in-  
heritance. & ⁊ what the excellent great-  
nes of thy power toward vs.

Fill vs ⁊ with thy mercy in the mor-  
ning, so shall we be glad and reioice all  
our life long.

Mercifull God, endue vs with thine  
holy spirite, that wee may neither  
thinke, speake, or doo any thing this  
day, but that which may please thee,  
and



and tend to the aduancemente of thy  
glorie, and health of our soules.

Gouerne thou our vnderstandinge  
and wil, and so direct all the cogitati-  
ons of our hart, that we maie wholie be  
thine, & sauer of nothing besides thee  
our God and Redeemer.

Teach vs the waie of thy Comman-  
dements, O Lord, and we wil keep it  
vnto the end.

Giue vs vnderstanding <sup>x</sup> to keepe <sup>x</sup> Ps. 119, 34  
thy lawes, and to loue thee <sup>y</sup> our Lord <sup>y</sup> Deut. 6, 5  
and God with al our heart, with al our  
soule, and with al our strength: and let  
al thy testimonies <sup>z</sup> be our delight and <sup>z</sup> Ps. 119, 24  
Counsellors.

Comfort the soules <sup>z</sup> of thy seruantes, <sup>z</sup> Psal. 86, 4  
for vnto thee, O Lord, haue wee lifted  
vp our soules. For thou Lorde <sup>b</sup> arte <sup>b</sup> Psal. 86, 5  
good and gentle, and of great kindnes  
to as manie as call vpon thee.

Behold God, earlie nowe this Mor-  
ning wee doo offer our selues a mor-  
ning sacrifice vnto thee; a troubled spi-  
rit <sup>c</sup>, a broken and an humble heart, O <sup>c</sup> Psal. 51, 17  
Lord thou wilt not despise.

Make vs fit, that wee may likewise  
dailie offer vp our bodies, a liuing sa-  
crifice, holie and acceptable vnto thee,  
which is a reasonable seruice & grate-  
ful

<sup>d</sup> Rom. 12

ful obedience.

Both now and euerie daie, Lord, we  
 \*Pfal. 31, 5 commend e our soules, and bodies in-  
 to thine hands, thou hast redeemed vs  
 O God of truth.

Compasse vs about with the watche  
 of thine Angels, which are f ministring  
 sPsa. 104. 4 Spirites, sente out & for their defense,  
 sHebr. 1, 14 which are the children of saluation,  
 that they may pitch their tents about  
 hPsal. 33, 7 vs, b and incounter with Satan i the  
 Reue. 12, 7 dragon, to defend vs from euil.

Giue thine holie Angels charge of  
 kPsa. 191. 11 vs k, that they protect vs in all our  
 waies, least happilie we hurt our feet  
 against a stone: which liuest and raig-  
 nest a true and eternall God, worlde  
 without end, Amen.

## 2. A thankesgiuing for

*our Creation.*



Most heauenlie Father,  
 and eternal God, which  
 art neither made, nor  
 begotten, but before all  
 worlds from euerlasting  
 didst beget a sonne, an image a of thine  
 owne substance.

\* 2. Cor. 4. 4

We honor thee, we praise thee, we  
 glorifie thee, we yeeld thee most ha-

ric thanks for al thy benefits, especial-  
 lie for creating the heaucens, the Sun <sup>b</sup>, <sup>b</sup>, Esdr, <sup>4</sup>  
 Moone, and all the stars by thy liuelie <sup>verse</sup>, <sup>4</sup>  
 word, for gouerning through thy wise-  
 dome, and for thy gracious maintay-  
 ning them.

The Sunne in his vprising doth ma-  
 nifest the daie, <sup>c</sup> a woonderful work of <sup>c</sup> Eccl, 43,  
 the highest.

Great is the Lord which made, and  
 comanded the same to take his course  
 from the top of heauen vnto the ende  
 thereof.

The ornament of heauen be the glo-  
 rious starres, the Lorde on high dooth  
 lighten the world. At his commande-  
 ment they keepe their order, & wil not  
 faile, nor be wearie in their watch.

O Lord our God <sup>d</sup>, how woonderful <sup>d</sup> psal, 8.  
 is thy name in all the worlde? which  
 hast set thy glory aboute the heaucens.

Out of the mouth of babes, and suck-  
 lings wilt thou be praised, because of  
 thine enemies; that thou maiest con-  
 found thine aduersarie, and him which  
 enuieth thy renowme.

Wee see the workmanship of thine  
 hands, the Moone & Stars, which thou  
 hast ordained; and we will signifie thy  
 glorie <sup>e</sup> vnto all nations, and among al <sup>e</sup> psal, 96,  
 people

people wil wee declare thy wonderful  
 things. For thou art mightie<sup>i</sup>, O Lord,  
 and worthie to be praised, great is thy  
 vertue, and thy power wonderful.

We thanke thee holy Father, God of  
 heauen, because thou hast created by  
 thy word of power the vniuersal world  
 with al the creatures, and whatsoe-  
 uer is, liueth, or mooueth in the same,  
 By thy wisdom thou doest gouerne  
 & by sending of thy Spirit, as yet doest  
 vphold and cherish the same.

For al woods<sup>h</sup>, fruteful trees, stones  
 grain, flowers, herbes, and al the grasse  
 of the field hast thou ordained for the  
 vse of man.

We magnifie thee, O God most wise,  
 for creating the sea. and springs of wa-  
 ter by the power of thy worde, and for  
 giuing them virtue to bring forth the fi-  
 shes of al kind to be eaten of man.

We blesse thee, O eternal God,<sup>h</sup> for  
 making the superior and lower regions  
 of the aire, with al birds, and feathered  
 foules of sundrie kindes, for the food of  
 man.

We glorifie thee, for giuing y whole  
 frame of this earth, with al the crea-  
 tures of the same vnto mankind, and  
 setting man<sup>l</sup> over the workes of thine  
 hands,

Andes, hast subiected al thinges vnder  
his feete.

All sheepe and oxen, yea, and all the  
beastes of the fielde, The foules of the  
aire, and the fish of the sea, which walk  
through the pathes of the sea.

Especially wee praise thee, our Lord  
& maker, for making vs thy creatures  
& reasonable men according to thine  
owne similitude; for giuing vs reason  
and all the senses; and for preserving vs  
hitherto.

Thou didst nourish vs<sup>n</sup>, & that won-  
derfully beeing within our mothers  
wombe, and out thereof<sup>o</sup> hast thou  
brought vs sound in all partes without  
imperfection; and yet continuest thy  
fauour, and doest keepe vs against all  
dangers, & deliuerest vs from all euil: &  
all these things dost thou of thy father-  
ly and diuine goodnesse without any  
merite or desert of ours: for all which  
we are bound to thanke thee, to praise  
thee, to serue, to honor, and obey thee.

We extoll thy sacred name, ô God  
most high, for separating from the rest  
a Sabboth daie, that so men ceassing  
from their handie labour, the better  
might serue & celebrate thine honour.

Who is hee<sup>q</sup> that can recite all the  
power

Psal, 8, 7,

<sup>n</sup> Gen, 1, 26  
Genes, 3,

<sup>n</sup> Psal, 122, 6,

<sup>o</sup> Psal, 71, 6,

<sup>p</sup> Eccl, 33,  
Genes, 2,

<sup>q</sup> Psal, 106,

power of the Lorde? or declare all his workes? who can number out all his praises? No man can vtter all his benefites.

Notwithstanding although wee be miserable men, and wretched sinners, and therefore most vnmeete to extoll thee according to thy desertes: yet will we not be still, we wil praise thee euer more to the vttermost of our power. We will declare thy iustice and mercy: and while we liue, will wee remember thy goodnes; and at no time forget thy benefites.

**Psa. 146. 1** O our soules: praise the Lorde, we will praise the Lord during our life; we will sing to the Lord while wee haue breath.

**Ecc. 13. 15** We wil be mindful of our maker euen  
**Psal. 71. 18** from our youth: and seeke him euer more: yea, euen vnto our old age: & graie head, O God forsake vs not, vntil wee haue declared thy power vnto all nations that are to come.

**Psal. 117. 1** Praise the Lorde, all yee nations; praise him all ye people.

For his louing kindnesse is great toward vs; and his trueth endureth for euer.

Praise yee the Lord in his sanctuarie,

3. *for the remission of finnes.*

21

rie <sup>x</sup> praise him in the firmament of his <sup>x</sup> Psal. 150  
power.

Praise him in his mightie actes:  
praise him according to his excellent  
greatnesse.

Let euèrie thing that hath breath,  
praise the Lord.

Praise ye the Lord.

3. A praier for the re-  
*mission of finnes.*

**R**ighteous and mercifull  
GOD, which art cleere  
from spot and sin, all thy  
waies <sup>a</sup> are mercie, and <sup>a</sup> Psal. 35. 30  
truth.

We miserable folkes and wretched  
sinners acknowledge the horrible cor-  
ruption of our nature; and with hum-  
ble and sorrowfull heartes bewaile our  
filthinesse, whereby we haue polluted  
that image <sup>b</sup> imprinted within vs at our  
first creation.

<sup>b</sup> Gen. 1, 26

Genes. 5, 1

We openly confesse, that many and  
great are our finnes; our offences won-  
derfull; our transgressions are infinite,  
euen as the sand of the sea, which can-  
not be numbred. For all the cogitations  
of mans hart <sup>c</sup> are prone to euill euer-  
more,

<sup>c</sup> Genes. 6, 5

Genes. 8, 21

more.

•Psa. 19, 12 O Lord<sup>d</sup>, who knoweth his finnes  
or who can recite al the transgressions  
of man?

Behold we confes our offenses, and  
•Psal. 51, 3 our sinne<sup>r</sup> is alwaie before vs.

4 Against thee onlie wee haue sinne<sup>d</sup>  
and done euil in thine eies, that thou  
maiest be iust when thou speakest, and  
pure when thou iudgest.

Behold, we were borne in iniquitie,  
and in sinne did our mothers conceive  
vs, and those our finnes haue we mul-  
tiplied in our dailie transgressions; and  
therefore haue deserued thy iust dys-  
pleasure with paines eternal.

Notwithstanding wee appeale vnto  
thy mercie, O Lorde, beseeching thee  
not to enter into iudgemente with thy  
•Psal. 143, 3 seruants<sup>r</sup>, for no fleshe is righteous  
in thy sight.

•Psa. 130, 3 For if thou s strictlie obseruest ini-  
quities, O Lorde, who shall stande?

•Job 9 3 thou wilt contend with man<sup>b</sup> he shall  
not bee able to answere thee one for  
thousand.

•Job. 15, 14 For<sup>i</sup> what is man that he should be  
cleane; and he that is borne of a woman  
man, that he should be iust.

15 Behold, thou foundest no stedfastne



in thy Saints: yea, the heauens are not cleere in thy sight. How much more is man abhominable and filthie, whiche drinketh iniquitie like water.

Beholde <sup>k</sup> Lorde, wee are all become <sup>k</sup> *Esa. 64.* vncleane, & al our righteousness is like a filthie clout.

Wherefore we humbly beseech thee <sup>1</sup> haue mercie vpon vs, O God, according to thy great mercy, and according to the multitude of thy compassions doo awaie our iniquities. Washe vs <sup>m</sup> throughlie from our iniquities, and <sup>m</sup> *Psal. 51.* cleanse vs from our sinne.

For thy Name sake <sup>n</sup>, O Lorde, be <sup>n</sup> *Psal. 35.* merciful vnto our iniquitie, for it is great.

Remember not the finnes of our youth, nor our rebellions, but according to thy kindnesse remember thou vs, euen for thy goodnes sake, O Lord.

Remember thy tender mercies, and louing kindnes, which haue bene for euer.

Remember also <sup>o</sup> that we are fleshe, a wind that passeth and commeth not <sup>o</sup> *Psa 78. 3.* againe.

Therefore leaue thy displeasure against vs: be not angrie for euer <sup>p</sup>, neither do thou threaten vs perpetuallie. <sup>p</sup> *Psal. 103.*  
Deale

Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuerte vs ô our God of saluation, and turne away thy displeasure against vs.

<sup>1</sup>Psal.85, 7

Shew vs thy mercie, O Lord ⁊, and grant vs thy saluation, for thy Name sake.

O most mercifull God, we confesse in deede that it lies not in our power to put awaie and purge our sins, & to purchase thy fauour: but onelic it is the passion & most innocent death of thy Sonne our Lord Iesus Christe, the immaculate lambe, which is a sufficient reconciliation for our finnes ⁊, and yet not for ours onelic, but for the finnes also of the whole world.

<sup>1</sup>1.Ioh.2. 2

<sup>1</sup>1.Iohn,1,7

For his blood ⁊ which was shed for vs, doth cleanse vs from al sinne. And, we confesse our sins, thou art faithfull and iust to forgiue vs our finnes, and to cleanse vs from al vnrighteousnes.

Wherefore through confidence of this thy mercie promised by thy sonne, wee are bolde with deepe sighes from hart, to crie, Lorde ⁊ forgiue our offences: remitte our iniquities: couer our sins: & impute not our faults vnto vs.

<sup>1</sup>Psal.33, 1

Purge vs, O Lorde, from our secret faults,

3. faults. Keepe thy seruants also from presumptuous finnes: lette them not raigne ouer vs: so shall we bee vpright, and purged from our greatest wickednes, that tasting the sweetenes of thy benignitie, we may be secure and certaine of the remission of our finnes.

Giue the knowledge <sup>x</sup> of saluation <sup>x</sup> Luk. 1. 77 to thy people by the remission of their finnes, through the bowels of thy mercie, whereby the daie spring from on high hath visited vs: that we may perceiue in our minds, both comfort, peace, and gladnes of the holie Spirit, which may beginne a newe life in vs pleasing thee, quenche al the motions of our mindes struiuing with thy diuine pleasure: and restore in vs the image of the diuine light whiche was lost, that being deliuered out of the hands of our enemies, we may setue thee in feare, in holines and righteousness, al the daies of our life, through Christ, in whome thou art well pleased y, and for whose

y Matt. 3. 17  
Luke. 3. 22

sake al our workes howsoeuer vnperfect, are acceptable in thine eyes,  
Amen.

D. 1.

A

#### 4. A praier for the preseruation of the Church.



Celestial God, and Father of infinite mercie and compassion, whiche not onelie gatherest to thy selfe an holy Church

<sup>a</sup>John. 17, 6 in this world <sup>a</sup> out of mankind through the operation of the Holie ghost, and preaching of thy word, but also preservest the same being gathered, & adornest it with all kind of temporal things, and which more is, with eternal blisse,

We humbly beseech thee, gracious Lord, that of thy goodnes thou wouldest vouchsafe euermore to maintaine <sup>b</sup>Luk. 12, 32 this thy little flocke <sup>b</sup>, embracing, preaching, & professing thy word, through thine especial grace; continue thy fauor toward the same; keepe it in sound doctrine, constant confessing, in the lawfull vse of thine holie Sacraments, and in purenes of life, that neither the <sup>c</sup>Mat. 16, 18 gates of hell <sup>c</sup>, the rage of Satan, nor yet the rigorousnesse and tyrannie of this world oppresse the same.

<sup>d</sup>Mat. 8, 26 Protect, and keepe this <sup>d</sup> thy boate and little barke tossed among many perillous

4. *for the preservation of the church.*

27

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rilous tempestes, and miserable surges  
in the raging sea of this troublesome  
world, that it perish not beeing over-  
whelmed.

Vphold thy Church, which <sup>e</sup> is build- <sup>e</sup> Mar, 16, 1  
ed vpon a sure rocke, and dependeth  
vpon Christ a sound and vnmooueable  
foundation.

O Lorde of hostes, returne <sup>f</sup>, looke <sup>f</sup> Psal, 80, 1  
downe from heauen and behold, visite  
thy vine, and make it perfect, which  
thy right hand hath planted, and thou  
hast chosen to thy self. Hedge the same  
about with thy strong defense, that the  
branches thereof being spread out, and  
pruned, may bring forth abundance of  
fruite.

Raise vp thy power, come God, and <sup>g</sup> Psal, 80, 7  
saue vs s. Conuert vs, shew forth thy  
countenance, and we shalbe saued.

Enclose thy sheepe within thy har-  
dles: so shall we be quiet from all inua-  
sion and scatterings, neither <sup>h</sup> Ioh, 10, 2  
can any  
draw vs by force out of thine hands.

Defend vs from all such as seeke the  
vtter overthrowe of pure religion; and  
in place thereof labour to bring in the  
shamefull instauration of blasphemous  
idolatrie.

Suffer not thy word, that most cleere  
d. 2. and

and vnchangeable light to bee corrupted, or put out by our meanes, but gather to thy selfe through the sounde of the Gospel such a Church, as may haarken vnto thee, honor, and sanctifie thy name, aswel in worde as in honest conuersation, that thou mayst haue a righteous and holy generation, celebrating thy goodnes for euermore.

Isaie, 6, 13

Ioine vs <sup>i</sup> vnto that company which dooth worship thee continually; that wee may be Citizens of thy kingdome among thy saints.

Graunt that wee erre not from the foundation of wholesome doctrine, answering to the rules of the sacred scripture: and that wee offend not against our conscience, but separat vs from the companie of vngodly ones, and from the damned crewe of the reprobate.

Psal. 16,

Exod, 23, 13

Luk. 3, 34

1, Co. 7, 18

Let vs not so muche as take their names into our mouthes <sup>k</sup> which powre our heapes of blasphemies to thy great dishonor, and defacing of the trueth: vnto whome thy sonne is a destruction <sup>l</sup> and stone of offense. For they despise his base estate, & the foolish preaching <sup>m</sup> of thy Gospell, and the deformed shew of the Church, placed in the mids of all kind of miseries, they loath and  
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4. *for the preservation of the Church.*

29

abhorre, preferring vncertaine riches, lordly authoritie, and the vaine pleasures of this transitorie worlde, before the profession of the trueth, and so, making warre with thy sonne, they doo purchase euerlasting destruction vnto themselves.

Keepe vs euermore, that wee may abide in that Church, whiche is truelie Catholicke, consisting of members of many nations, but linked vnto thee in one, and the same confession.

Sanctifie vs with thine holy spirite, that our sinnes being forgiuen, we may take another trade of life, in acknowledging thee to be the only true God, and Iesus Christe whome thou hast sent. Ioh, 17,

Giue vnto thy Church resting places, and nestes where they may sound thy sacred Gospell purely without corruption.

Suppress the diuel which spreadeth blasphemies against thy doctrine: that so neither feined Gods may be erected, nor superstitious inuocations confirmed, nor thy glory defaced.

Weaken the power of thine enemies, whiche boile in hatred against thy truth, and conspire the death of thine

d. 3.

elect:

elect: so neither shal stables of woollues  
be made, nor dennes of theeues esta-  
blished.

Psal, 85, 6 O Lord God °, returne and quicken  
vs: so shall thy people reioice in thee.

Psal, 5, 11 Let all such as trust in thee reioice ⁊, in  
triumph for euer: dwell thou in them:  
and let those which loue thy name, re-  
ioice in thee.

O Lord, remember not our offenses  
thou which wast ⁊ sometimes mer-  
ciful; and forgauedst the wickednesse of  
the people, and hidest all their sinnes.  
Which withdrewest all thine anger,  
turnedst from the fiercenesse of thine  
indignatiō. Be mindfull of thy wonted  
mercie, and receiue vs into thy fauour.

For wee depend vpon thee alone,  
being destitute of all worldly aide, our  
trust wholie is in thee, and al our con-  
fidence resteth in thy stretched out  
arme.

O Lord ⁊, couer vs with thy grace, as  
it were with a shield, that so we may be  
blessed; & abiding in the house of thy  
congregation, may acknowledge, and  
call vpon thee according to thy word  
reuealed, and praise thee euermore,  
through our Lord Iesus

Christ, Amen.



5 for the preachers of Gods word.

31

5 A praier for the Preachers of Gods word.



Almightie, and merciful God, which through thy Sonne our Lord and Sauiour Christe, hast commanded vs to pray<sup>a</sup> that laborers may be thrust into thine haruest: we beseeche thee by the same thy Sonne, that thou wilt sende into thy Church faithful ministers, and sincere Preachers of thy worde, and those in number many, and in operation woonderful.

<sup>a</sup> Mat. 9.  
Iohn. 4.

Giue vnto vs suche teachers, as are both in thy mysteries<sup>b</sup> learned, and for their conuersation commended.

<sup>b</sup> Mat. 13.

Direct them being illuminated with thine heauenlie lighte, that they may rightlie deliuer and deuide<sup>c</sup> vnto vs the principles of true doctrine, the worde of God, and the Gospel of life; open the difference betweene the law and the Gospel; preach those things which are agreeable vnto the rules of faith; and strengthen vs to beware of the leauen of the Pharisees<sup>d</sup>, and the contagious doctrine of mans tradition.

<sup>c</sup> 1. Tim. 2.

<sup>d</sup> Mat. 16

d. 4.

ons.

ons.

1. Cor. 10  
10  
10  
Giue vnto vs euermore sincere  
Preachers, and sound interpreters, and  
arme them<sup>e</sup> with the gifte of tongues  
for the propagation of thy doctrine,  
that manie through their labors & di-  
ligence maie be conuerted to the true  
knowledge of thy diuine pleasure.

Ro. 14, 10  
Eph. 4, 7  
For how should wee heare without  
a Preacher? and howe shoulde men  
preach except they be sent?

Wherefore send into thy Church,  
O most louing Father, bishops of thine  
owne instructing, good sheepeheards,  
sound Preachers, faithfull workemen,  
and godlie ministers, which may faith-  
fullie ouersee<sup>h</sup> and by thy word of sal-  
uation<sup>i</sup> luckilie gouerne thy Church,  
Rom. 1, 16  
being decrelie bought with the preti-  
ous bloud of thine onelie Sonne: So  
shal the Gospel, thy pure word, to the  
praise and glorie of thy name, to the  
saluation and profit of many men with  
good successe fruitfullie be declared,  
Iecl. 3, 28  
and<sup>k</sup> vniuersallie preached through-  
out all the world.

Tim. 1, 13  
Giue vnto vs, Lord, eternal God, tea-  
chers of righteousness, which<sup>l</sup> retei-  
ning the forme of wholesome doctrine  
maie informe vs in all spirituall wise-  
dome

come of thine essence & diuine pleasure : and through thy Spirit and word bring vs to perfection, whereby wee maie be blameles<sup>m</sup> bothe in Christian religion, and in behauiour: that they maie reduce sinners into the waie of truth, strengthen the weake in faith: and comforte the afflicted and wounded consciences againste al the dartes of our deadlie enimie. Col. 1, 1

Which maie be able<sup>n</sup> to exhort by Titus, 9  
sound doctrine: whereby the harts of men, being terrified through the sense of Gods indignation, and oppressed with cares, may finde true consolation: and whiche are able to conuince the gainesaiers of the truth, and stop the mouth of the impudente, which maie bee examples for the faithfull both in speech and conuersation, and maie become<sup>o</sup> all in all to gaine manie vnto thee our eternall God:

And maie reioice<sup>p</sup> in affliction, fearing neither the hatred, nor the ingratitude of this worlde; but may persist vnto the death constantlie in the confession of the truth: so shal both offenses be shunned, thy most holie Name glorified<sup>q</sup>, and thy ministerie which thou hast instituted<sup>r</sup> for the safetie of 1. Co. 9, 1  
P Roma, 5,  
James, 1,  
  
q Rom. 3, 2  
A. 10, 2  
d. 5. our

our soules whiche belecue, notablie made of, and maintained.

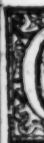
Make them perfect therefore, that they may proue the vessels of thy mercie, and profitable instruments of thy Church: let not their labours bee in vaine, but take good successe in y<sup>e</sup> Lord.

Grant likewise, holie God, that all the preachers of thy worde maie bee blameles, not subiect to manifest impietie, but the husbands of one wife, shunning extrauagant and filthie lusts also be they watchfull ouer the flocke committed vnto them, least the Diuel priuile make a pray of thy fillie sheep.

Be they sober and temperate, looking to their charge with great discretion: modest and of good behauiour, endued with al grauitie, liberal toward exiles, and all such as are persecuted for the confession of thy word; apt to teach, no quarellers, not giuen to filthie gaming, patient sufferers of iniurie, void of contention and coueteousnes, wise gouernors of their owne houses, hauing children in subiection with al reuerence:

Not puffed vp, no giuers of occasion of offenses, neither in worde or deede, whereby auie maie iustlie be offended, and

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and carpe at the ministerie : but in all things let them shew out themselves, as the ministers of God, in much suffering, in affliction, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

<sup>1</sup> 1, Cor, 4, 1

Keepe vs, louing Father <sup>1</sup>, from euil workemen in thy vineyard, from vnfaithfull hirelinges, which preache and feede themselves <sup>2</sup> studying to please men, and to get popular credit, turning religion according to the will of men for their owne gaine, making merchandise <sup>2</sup> of the word by transforming the Gospel into an externall pompe and meanes to liue by. For these men can neuer continue constant in the confession of true doctrine, but are like reeds <sup>b</sup> tossed by the winde, & are easily broken through the feare of perils, which accompanie the ministerie, Amen.

<sup>1</sup> Iohn, 10  
verse, 1, &c

<sup>2</sup> 2, Cor, 4, 5

<sup>2</sup> 2, Cor, 2  
verse, 17

<sup>b</sup> Luk. 7, 14

## 6. A praier for the hearers *of the word of God.*



Moste grarious G O D,  
which of thy meere compassion, and diuine pitie,  
hast purely and plaine-  
ly deliuered vnto vs thy  
health.

Joh, 9, 27 healthfull word, which is <sup>a</sup> the food  
 ad 48 our soules. For the Gospel is <sup>b</sup> the pow-  
 Rom. 1, 16 er of God vnto saluation to all belee-  
 uers; euen as thy sonne doth saie  
 Luk, 11, 28 Blessed are they which heare the word  
 Iohn, 8, 51 of God and keepe it: Againe <sup>d</sup>, Hee  
 that keepeth my worde shall not die e-  
 ternally.

Wee humbly beseeche thee on the  
 behalfe of all hearers of thy worde, O-  
 pen our heartes, <sup>e</sup> vnlocke the eares of  
 A&, 16, 14 our vnderstanding, that hearing thy  
 worde profitably, wee may obserue,  
 learne, and embrace such things, as  
 are necessarie to the confirming of our  
 faith and amendment of our life.

Let thy word therefore <sup>f</sup> abide plen-  
 tifully among vs in all wisdom; giue  
 vs thine holy spirit, that we may heare  
 Col, 3, 16 Sermons, not as the wordes of men <sup>g</sup>,  
 1, Th. 2, 13 but as they are in deede the worde of  
 1, Th. 2, 12 God; and <sup>h</sup> walking worthy the same,  
 as becommeth the sonnes of God, may  
 1, Ioh, 3, 10 liue in all godlinesse <sup>i</sup> & honestie, vsing  
 thy wordepredched vnto the edificati-  
 on of our consciences; to our instructi-  
 on, to the comfort of our mindes, and  
 to the kindling of good motions, for  
 the better seruing thee in Christian  
 patience, that wee be not idle hearers  
 onely

6. *for the hearers of Gods word,*

onely <sup>k</sup> but earnest fulfillers of thy <sup>k</sup> Iam, 1,  
word.

Bring to passe wee beseeche thee, O  
Lord, that the worde thy seede <sup>l</sup> may <sup>l</sup> Math, 1  
sticke in our hartes, and take deep root: <sup>ver. 8, &</sup>  
and that the dunging of our colde and  
vnfruitfull grounde may become profi-  
table, let vs both outwardly embrace  
thy doctrine with a care, and inwardly  
feele the operation thereof in our  
minde: and so, rushing out of the bo-  
wels of the earth, and deliuered from  
temptation, bring out plentifull fruite to  
the glorie of thine holy name.

Worke so within vs, that the Diuell <sup>= Mar, 4</sup>  
take not away the seede of thy word  
sowne in our hartes: let it not waxe  
barren, neither let vs be forgetful <sup>n</sup>, nor <sup>n</sup> Iam, 1,  
like vnfruitfull hearers, which heare  
thy worde, to their iudgement, and  
greater condemnation.

Furthermore, keepe vs in thy faith  
and feare, that come what crosses <sup>o</sup> and <sup>o</sup> Mat, 13,  
aduersities there can, we may continu-  
ally sticke vnto thee in all our miseries.

Likewise aide vs, o God of our salua-  
tion, that the seede of thy worde bee  
not choaked among vs through cares,  
riches, and pleasures of this worlde. <sup>p</sup> Luk, 8,

And finally assist vs, that wee be ne-  
uer

uer found in the companie of mockers  
 Pet 3, 3 into whome the diuell hath entred,  
 phe. 4, 17 and blinded their mindes <sup>r</sup>, and there-  
 fore make a scoffe at the preaching of  
 ud, 1, 4, 18 thy worde, which <sup>i</sup> walking after the  
 lustes and desires of their own flesh, do  
 wrap themselves in the horrible con-  
 fusion of their owne desires, & shame-  
 full wickednesse, wherby like mad men  
 they cast themselves headlong into e-  
 uerlasting destruction.

O Christ, sonne of God, fountaine  
 of all mercie and compassion, which  
 art the Lord of the whole flocke, and  
 Pe, 2, 25 <sup>r</sup> chiefe bishop of our soules, worke  
 thou effectually by thy ministers, speak  
 within vs vnto our heartes the voice of  
 thy father: grant that wee may truly  
 discern the same, and distinguish  
 from the howling of woolues. For <sup>r</sup> thy  
 psal, 19, 7 doctrine is pure, conuerting the soules;  
 the testimonie of the Lord is sure, and  
 giueth wisdom vnto the simple.

Grant therefore, that al of vs hearing  
 thy worde may receiue the same to our  
 learning, amendment, comfort and in-  
 struction, which is in righteousness <sup>r</sup> &  
 Tim, 2, 22 in an honest, and good conscience, that  
 hauing heard the same wee may keepe  
 Luk, 8, 15 it, bringing forth fruite with patience,  
 and



nd<sup>a</sup> continue in the same all our life <sup>2 Mar. 10, 22</sup>  
me, and neuer be tossed<sup>a</sup> or caried a<sup>a</sup> <sup>2 Eph. 4, 14</sup>  
out with euerie wind of doctrine.

And thou holie spirit, eternall God,  
kindle our cold hearts with the fire of  
thy loue, cherish vs with thine health-  
full heat, and purge the filthines of our  
corrupted nature: keepe vs in thy lap,  
and worke within vs righteousness, and  
a life acceptable in thy sight.

Regenerate and transforme vs into  
new men: make vs diligent in the stu-  
die of thy word: beat into our mindes  
a true feare, and loue of thy name, that  
all vncleannes, and superfluitie<sup>b</sup> of ma-  
lice being cast off, we may receiue with  
meekenes thy word ingrafted, which is  
able to saue our souls, in this world by  
inchoratiō, hereafter in ful perfection,  
Amen.

<sup>b</sup> Iame. 1, 2

## 7. A praier against false

Prophets.



Merciful GOD, louer of  
mankinde, whiche hast  
forewarned vs of thine  
vnspeakable goodnes to  
take heed<sup>a</sup> of false Pro-  
phets, comming vnto vs in sheepes  
clothing,

<sup>a</sup> Matt. 7,

clothing, being for all that inward  
rauening wolues:

2. Tim. 3, 1

2. co. 11, 14

2. Cor. 11

verse 13

2. Tim. 3, 5

2. Thes. 2, 3

Colos. 3, 8

Mar. 24, 4

And forsomuch <sup>b</sup> as in the latter  
daies wherein we liue, it was prophesied  
there should bee perillous times  
wherein the Diuel<sup>c</sup> dooth transfigure  
himselfe into an Angel of light: & false  
teachers, with subtil workmen, hauing  
put on the person of Christ, and of his  
Apostles<sup>d</sup> doo transforme themselves  
into the ministers of righteousness, car-  
rying<sup>e</sup> the shew of godlines, but deny  
the power thereof.

And besides, sith by thine holie Spi-  
rit thou hast foretold that the wicked  
man<sup>f</sup> the sonne of perdition, shoulde  
come and carie awaie many ynto eter-  
nal death, and perpetual damnation:

Grant merciful God, that imbracing  
the loue of thy truth, we maie shun all  
spirits of lieng<sup>g</sup> & together with all er-  
rors and shewe of falshood, and at no  
time be carried away<sup>h</sup> from the true  
sense of thy word, nether wander from  
the scope of our saluation; but perseue-  
ring constantlie and firmelie vnto the  
ende in thy worde, may abide in the  
vnitie of the true catholike faithe, and  
Christian religion; and be neuer de-  
ceiued any waie, neither by signes, nor  
miracles.

miracles, nor lies, neither by<sup>i</sup>anie <sup>12.Th. 2,</sup>  
 deceiueablenesse of vnrighteousnesse <sup>2 Ephe. 4,</sup>  
 through the craft & subtiltie of men<sup>k</sup>,  
 whereby they beset vs, but, followinge  
 thy truth simply in loue, may continue  
 safe from al corruption, & constant in  
 the profession of the truth.

Keepe vs, omnipotent and eternall  
 God, from al fanatical opinions, from  
 seducing spirits, which sow errors, and  
 deadlie contentions in thy Church:  
 fro false teachers, which priuilege bring  
 in pernicious heresies<sup>i</sup>, & denie euen <sup>12.Pete 2</sup>  
 the Lorde which hath deerelie bought  
 them, By whom the waie of the Lorde  
 is il spoken of; and which make sale of  
 their hearers through couetousnesse.

Keepe vs<sup>m</sup> from greuous and gree- <sup>2 Actes, 2</sup>  
 die wolues, which spare not the flock, <sup>verse 2</sup>  
 but cruelly deuoure thy beloued sheep  
 through the poison of their lies, and  
 erroneous doctrine:

From men speaking peruerse things  
 to drawe disciples after them, and to  
 ingender schismes, to the tearing in  
 peeces the vnitie of the Church:

From men of wicked and corrupte  
 opinions, raising dissentions and sun-  
 drie offenses:

From tares<sup>a</sup> which the enuious man <sup>2 Ma. 13, 2</sup>  
 which

which is the diuel, soweth and scattereth among good wheat :

Mat. 7, 15 From false Prophets ° which speake  
Ezech. 34, 2 the visions of their own hart; not from  
the mouth of the Lord; which preache  
their owne dreames and fantasies, seducing  
the people with lies :

Iohn. 10, 1 From theeuers & robbers of soules  
which kill both bodie and soule, and  
cast them headlong into hel fire.

Deliuers vs from the rage of the diuel  
thine enemies, which in their members  
utter out moste horrible outcries  
gainste the truth, and departing from  
the rule of thy doctrine, propose the  
fained opinion of their owne inuentions,  
manifestlie repugnant to thy commandements.

Keepe thine elect in this most wicked  
worlde, that, being seduced into foule  
errors they swerue not from the truth.

Mat. 24, 22 Shorten the euil daies 9 of this dangerous  
and troublesome time.

2, The. 2, 8 Dispatch 1 that sonne of iniquitie by  
the breath of thy mouth, and cut him  
off through the brightnes of thy coming.

Cause thy word, O God, to sounde in  
our eares purelie and syncerelie ; and  
make vs to followe the same with our  
whole

whole hart; true faith; and Christian obedience; and throughly to vnderstand the manifolde preceptes of thy pure word: that so approuing the good, we may shunne the waies of strangers<sup>c</sup> leading from the right way. Iohn, 16

Be thou our shepheard, o eternall God<sup>e</sup>; so shall we want nothing: put vs in the places of thy greene pasture, and bring vs vnto the water of comfort; leade vs in the pathes of righteousnes for thy names sake, that wee may haue hope, and not bee confounded in that daie, when thy sonne our Lorde shall appeare, which liueth with thee, and raigneth in the vnitie of the holy spirit, a God for euermore, *Amen.* Psal, 2

## 8. Euening praier on *the Lords day.*



Almightie, and eternall God, Father of our Lord Iesus christ, which together with thy sonne & the holy ghost, diddest create man<sup>a</sup> after thine owne likenesse, and breathed<sup>b</sup> into him the breath of life, the

<sup>a</sup> 1, Co  
verse,  
<sup>b</sup> Gen.

the which through thy goodnes continues at thy pleasure.

Act, 17, 26

Thou hast made <sup>c</sup> of one blood all mankind, and assigned times, & length of our life in this world,

Pf, 104, 29

Thou giuest life to the people on the earth, and breath to the walkers there. in <sup>d</sup>, which if thou take away they shall depart, and be turned into dust.

Wee blesse thee heauenly Father, and with al our hartes giue thee thanks not onely for sauing vs this day from dangers: but also from our cradles for defending both our soules and bodies from death.

Luk, 1, 46

47

48

49

50

Wherefore magnifie the Lorde, O our soules <sup>c</sup>, and our spirites reioice in God our Sauour. For he hath looked vpon the basenes, and affliction of his seruants. He that is mightie hath done for vs great thinges; and holy is his name. Wherefore wee will praise the Lord for euermore, because his mercie endureth from generation to generation on such as feare him.

We will sheweforth his power in the euening, & when we go to bed wee will remember his mercie.

Lam, 1, 19

Arise now <sup>f</sup> our soules, in the night praise our God: In the beginning of the

the watches powre out your harts like  
water before the face of the Lord.

The saints will be ioyfull with glory  
and sing loud vpon their beds.

8 Ps. 149.

We will praise thee continually<sup>h</sup>, &  
wil confes thy name for euermore: for  
thou art the God which delighteth our  
heartes, and maketh merrie our soules.  
Therefore in the night wee will thinke  
vpon thy benefites; and our spirits shal  
confider of them.

<sup>h</sup> Psal. 44.

For thou hast commaunded that thy  
mercy bee celebrated in the day time,  
and the trueth in the night.

O our Lorde, and God of mercy<sup>1</sup>, i Exod. 34.  
gentlenesse, patience, pitie, and truth, Psalm, 103  
which shewest mercy vnto thousandes, verse, 2, &c.  
and blottest out all our offences.

We lift vp our soules vnto thee, and  
from our harts we pray, put not before  
thine eies the horrible confusion, vn-  
cleannes, and wickednes of our minds,  
beeing replenished with loathsome  
darkenesse and ignorance, full of doub-  
tinges and errors; our heartes and wils  
are turned from thee our God; and all  
the powers and strengthes both of our  
soules and bodies are defiled, and fil-  
thily weakened.

But Lorde, of thy great mercie blot  
out

out our offenses, looke vpon the troubles and dolor of our hearts, and forgive our sinnes. For loe, our soules are wounded and can not be holpen, but onely through thy mercy.

There is no health in our flesh <sup>k</sup> because of thine anger: neither is there rest in our bones, because of our sinnes. For our iniquities are gone ouer our heades, and as an heauy burden haue pressed vs downe. Our woundes are putrified, and corrupt because of our foolishnesse.

*Psal.* 37.8 **A**sswage thine anger <sup>l</sup> and turn from thine indignation; pardon our faulter; remit all punishment: and restore in vs <sup>y</sup> light of thy goodnes which was lost.

*Dan.* 9.18 **O** Lord, heare, <sup>m</sup>, O Lorde, forgive, harken, o our God: for thine own sake for thy name is called vpon by vs.

O God of heauen and earth, in this euening tide doo we cal vnto thee, that remitting our sinnes, thou wouldst receiue vs into thy protection, and keepe vs this night, that the diuell haue no power ouer vs.

Be thou watchful ouer vs. O eternall sauour, least the subtill tempter apprehend vs. For thou art made for vs an euerlasting protector.

For



For beholde, whether we sleepe, or wake : whether we liue or die, wee are thine, thou art our creator & redemer.

Stand therefore on our behalfe in the watch with the armie of thy celestial warriors thine Angels, which, being filled with perfect goodnesse, and perpetual integritie, behold<sup>n</sup> thy face alwaies in the heauens.

Mat. 18, 10

Expel from vs & our houses wicked spirites, which be our mortal enemies that they damage vs in no case : and deliuer vs from persecutors, ° which laie snares for our destruction. Turne not awaie thy mercy & truth from vs.

° Psal. 133, 4

G God assist vs, that peaceable we maie rest and sleepe in quiet. We will laie vs downe in peace<sup>p</sup> and sleepe: for thou Lord alone makest vs to dwell in safetie without danger.

p Psalm, 4, 8

Hide vs<sup>q</sup> in thy Tabernacle, O Lord, that sitting in thy secret place, and abiding vnder y<sup>e</sup> shadowe of thy wings, we may saie vnto thee, Lorde thou art our keeper, and our refuge; O God we will trust in thee, and wil feare no danger. And although wee were in extreame darkenes, yet wil we not feare. Though wee shoulde walke<sup>r</sup> in the midst of the shadowe of death: yet will wee dread none

q Psalm, 25, 5

r Psalm, 13, 4

none euil. For thou art with vs: thy ro  
and thy statfe they doo comfort vs.

Let thy mercie, o God, follow vs a  
the daies of our life, that we may dwell  
in thine house in longnesse of dayes  
praising thee euermore with the Son  
and Holie ghost, one true God raig-  
ning worldes without  
ende, Amen.



# I. On Mondaie, *Morning praier.*

• Psa. 72, 18



Blessed bee the Lord  
GOD, which alone  
doeth woonderous  
things, and blessed be  
the Name of his Ma-  
iestie for euermore,

• Gen, 1, 14 which hath set<sup>d</sup> the Sunne to lighten  
• Psa. 136, 8 the daie, and ordained the Moon, with  
the course of starres to goe before the  
night.


• Psa. 74, 16 O most high God the daie is thine  
and

thy ro  
t va.  
W vs a  
y dwe  
dayes  
e Sou  
l raig-

and the nighte is thine : thou hast framed the light and the sunne.

By thine vnspeakeable wisdom thou hast distinguished the daie from the night<sup>d</sup>, and so hast thou decreed, that while the worlde shall laste, this course of times and daies shall neuer haue an ende<sup>e</sup> ; so that man in the night maie rest, and againe when daie comes, go about his busines, and labor vntil the euening.

<sup>d</sup> Gene. 1.  
<sup>e</sup> Gen. 8. 2  
<sup>f</sup> Ps. 104. 2  
<sup>g</sup> Ps. 119. 9

 O Lord : thy truth endureth for euer, thou laiedst the foundation of the earth, and it endureth : by thine appointment the daie dooth laste : for all are thy seruants.

For these and all other thy benefits we praise thee greatlie, and give thee thanks for thy exceeding glorie : euen as it becommeth vs euerie daie<sup>h</sup> to preuent the Sun rising, to blesse thine holy name, and to worship thee at the appearing of the daie star.

<sup>h</sup> Wis. 16. 28

We extol thine infinite goodnes in like sort for keeping vs this night past both from the power and tyrannie of Satan ; from the snares and subtilty of al our enimies, and finallie from dangers both of soule, and bodie.

For of thy singular goodnes and fatherlie

E. i.

† Psal. 38, 16 therlie care<sup>i</sup> thou hast made vs  
 etlic to sleepe and reſte this night  
 gaine thou haſte ſuffered vs to awa  
 & opened our eies, giuing them pow  
 ¶ Psal. 56, 16 to ſee and behold the morning light  
 which now appeareth.

Therefore we wil ſing of thy power  
 and praiſe thy mercie in the morning  
 for thou art our deſenſe, and refuge  
 the daie of our trouble.

¶ Psal. 86, 13 O our helper<sup>i</sup> wee wil praiſe thee  
 with al our harts, & gloriſie thy Name  
 for euer. For great is thy mercie  
 ward vs, thou haſt deliuered our ſoule  
 from the loweſt graue.

Hiddeſt thou not bin our deſenſe,  
 numerable euils had ouerwhelmed  
 ſo that wee ſhoulde not haue riſen  
 praiſe thy Name. Had not thy wor  
 ¶ Psal. 119, 93 bin our comforte, wee had with  
 doubt periſhed in our affliction. Whe  
 fore wee wil not for euer bee forget  
 of thy iuſtifications: for they haue  
 uiued vs.

¶ Psal. 131, 1 Vnto thee<sup>o</sup> Lord will wee liſt vp  
 eies on hie, from whence our help  
 come.

¶ Psal. 59, 16 Betimes<sup>o</sup> in the morning  
 ¶ Psal. 79, 8 wee call vpon thee, that thy mercie  
 maie preuent vs, and thy goodneſſe  
 uertake vs quicklie,

1.

*Morning prayer.*

51

Let thy fauor preuent vs <sup>9</sup>, as dooth <sup>9</sup> Eccl, 3, 2,  
the sunne, which rising spreadeth hys  
beames ouer all the parts, of the earth,  
and as the light of the morning <sup>1</sup> when <sup>1</sup> 2, Sa, 23, 4,  
the sunne appeareth early, when it shi-  
neth without the cloudes.

After the same sorte giue vs thy  
cleerenes, and shewe thy countenance  
ouer vs, that lightened by thy worde,  
we may walke all this day long circum-  
spectly and warilie in the waies of thy  
commaundements, that, being blinded  
in the day time, we run not into darke-  
nesse, neither grope <sup>1</sup> at noone day as <sup>1</sup> Iob, 5, 1  
in the night, wandring from the pathes  
of thy iudgementes.

O God <sup>1</sup> bee mercifull vnto vs, and <sup>1</sup> Psal, 67,  
bless vs, shew vs the light of thy coun-  
tenance, and be gracious vnto vs: That  
wee may knowe thy waie vpon earth,  
and thy sauing health vpon all nati-  
ons.

O most mercifull God <sup>1</sup> turne thine <sup>1</sup> Psal, 69, 17  
eies of compassion vpon vs, and haue  
mercy on vs.

Looke vpon vs <sup>1</sup> with thy fauorable <sup>1</sup> Psal, 31, 13  
countenaunce, and turne not thy face  
from thy seruantes.

Open our eies <sup>1</sup> that we may confi- <sup>1</sup> Ps, 119, 18  
der the wonderfull thinges in thy lawe;

c. 2.

and

**Exod, 16, 7** and make vs in the morning <sup>2</sup> to holde thy glorie.

**Eccl, 23, 4** O God guider of our life <sup>a</sup> forsake vs not, neyther giue vs proud looks and turne from vs the filthinesse of thy fire. Remooue from our heartes all concupiscence, and take from thy seruants too ouerbould stomach; suffer vs not to run headlong into riotousnesse, and bellycheere, let not vnlawfull loue ouercome vs, and giue not thy seruants ouer into impudent mindes. Turne our eies <sup>b</sup> that they beholde no vanities strengthen vs in thy way; and graunt that the offences in this worlde ouerthrow vs not.

**Ps, 119, 81** Behold, Lorde <sup>c</sup>, our soules lust after thy saluation, and wee long for thy word.

Wee beseeche thee: O Lorde, with moste earnest affection, and humbly craue at thy mercifull handes that thou daie, and euermore thou wilt keepe vs and all ours <sup>d</sup> from the arrow flying in the daie, from the pestilence & plague that destroyeth at noonetide. Hide vs vnder thy winges, and vnder thy feathers we will haue hope.

**Ps, 69, 23** Blind the eies <sup>e</sup> of our enemies that they see not, and make their loynes alwaies

waies to tremble. But open thine eyes  
 uer vs, and bee thou vnto vs <sup>a</sup> a might- <sup>1</sup> *Rec, 34, 16*  
 e protector this daie, a firmament of  
 strength, a couering against heate and  
 arching <sup>s</sup>, a shadow at noone tide, <sup>2</sup> *Esai, 4. 6*  
 defence from offending, an assister  
 from falling, a comforter of our soules,  
 lightener of our mindes, and a giuer  
 of health and happines in Christ our  
 Lord, Amen.

## 2. A thankesgiuing for our redemption.



Of Iesu Christ, sonne, <sup>a</sup> of <sup>2</sup> *Mat, 16, 16*  
 the liuing God, whiche  
 art the eternall worde <sup>b</sup> <sup>1</sup> *John, 1, 1*  
 that was in the begin-  
 ning: the true and sub-  
 stantiall image <sup>c</sup> of thine eternall fa- <sup>2</sup> *Cor, 4, 4*  
 ther: the character and brightnesse of  
 his glorie: begotten of him before all  
 worldes, of one vndeuided essence, of  
 like maiestie and equall glorie.

We worship thee, light of lights, ve-  
 rie God of very God, begotten not  
 made, of one substance with the Fa-  
 ther, by whom <sup>d</sup> al things were made, <sup>d</sup> *Col, 1, 16*

We thanke thee for all thy benefits  
 generally, and specially for that at

Galat, 4. 4 an appointed time <sup>e</sup>, according to the  
 eternall counsaile, and decree of the  
 Father, thou didst voluntarily for vs  
 men, and for our saluation descende  
 from heauen, and wast incarnat by the  
 Holie-ghost, borne of the vnspotted  
 and pure virgine Marie, and truly  
 took our flesh vpon thee; and saued vs  
 miserable, wretched, and damned sin-  
 ners; and deliuered vs from death, and  
 1. Pet, 1. 8 power of Satan <sup>e</sup>, not with golde and  
 siluer; but by thine holy and pretious  
 2. 9 bloud, and by thine vnderferued passion  
 and death, and that of thine infinite  
 goodnes and mercie without anie me-  
 rites or worthinesse of ours.

For all which wee yeeld thee moste  
 heartie thanks, as we are bound. For  
 thou alone beeing iust hast satisfied by  
 thine obedience the iudgement of the  
 Father; and on our behalfe offering  
 the sacrifice of thy body, hast deliuered  
 vs from the tyrannie of death, where-  
 by wee were held Captiues. For so  
 great was the displeasure of the Father  
 against our sinnes, that no creature  
 coulde aswage the same, but thou a-  
 lone, & onely begotten Sonne of  
 God.

O Christ moste mercifull God, howe  
 ineff-



2. 2. Inestimable is thy loue towards all  
 of the mankind; howe infinite and vnspeak-  
 for vnable thy goodnesse, howe woonderfull  
 scende thine humilitie. For ⁊ thou being iust  
 by the didst die and suffer for the vniuste. A  
 potted greater loue<sup>b</sup> can no man haue, than  
 truly to giue his life for his friend: but thou  
 ed vnto commendest thine abundant and most  
 ed sin- turning affection towards vs, in that  
 h, and being void<sup>i</sup> of al fault, thou wouldest  
 le and suffer deathe for our sakes, beeing as  
 etious et straungers<sup>k</sup>, and thine enemies,  
 assion and haste reconciled vs by thy deathe  
 infinite vnto thy Father, and appeased his  
 ic mo- moste heauie dispicasure, forgiuing all  
 our sinnes, and cancelling the hand-  
 writing<sup>l</sup> which was against vs, whiche  
 was contrarie vnto vs, haste taken it  
 out of the waie, and fastened it vpon  
 the crosse: And haste spoiled princi-  
 palities and powers, and made a shew  
 of them openlie, triumphing ouer  
 them by thy selfe, and by thy pro-  
 fitable arising againe from the dead,  
 hast repaired our true righteousness,  
 whiche consisteth in the forgiuing of  
 our sinnes: and haste made vs accep-  
 table to thy Father, whereby wee  
 please him thorough our reconcilia-  
 tion, thou doost comfort our heartes by

⁊ Rom. 5, 6

<sup>b</sup> Ioh. 15, 13

<sup>i</sup> 1. Pet. 2, 22

Roman, 5, 6

<sup>k</sup> Col. 1, 21

<sup>l</sup> Colo. 2, 14

the preaching of thy Gospell, which worketh in vs the beginning of eternal life, and by thine holy spirit thou kindest in vs like motions vnto thy selfe, whereby we please thy father through thee and thine obedience.

O Lorde Iesu Christ, lambe of God, Ioh. I, 29<sup>m</sup> which takest awaie the sinnes of the worlde, haue mercie vpon vs : thou which sauest vs through thine owne merit and vertue, grant vs thy grace, that the fruit of thy most sacred passion, maie worke effectuellie and profitablie within vs : lette not the labour which thou hast taken, and the paine that thou hast suffered for our redemption be in vaine through our vnthankfulness.

O thou eternal intercessor, word of 1 Cor, 1, God, and his wisdome, which outwardlie speakest vnto vs by the preaching of thy Gospell, instruct inwardlie our troubled heartes by thy liuelie word, and effectual consolation, that being mindful of thy sacrifice and suffering for our sinnes, we may feelee true comfort and peace of the holie Spirit in our heartes.

Kindle in our brestes a liuelie faithe depending vpon thy benefites, that be-  
ing

ing deliuered from the feare of hel, we  
maie find<sup>o</sup> righteousnes in thee, and  
eternal life. For thou didst suffer <sup>o 1. cor. 1, 3</sup> for  
our sinnes, and rise againe for our iu- <sup>p Ro, 4,</sup>  
stification, that liuing we should here-  
after not liue to our selues, but to thee  
which diedst, and rosest againe for vs.

Grant there fore <sup>12. co, 5,</sup> that likewise be-  
ing quickned we may rise againe from  
al our sinnes, and liue in thee, and may  
be thine properlie abiding in thy king  
dome, and serue thee with a willinge  
mind in righteousnesse and true holi-  
nes: so that at lengthe <sup>1. Pet. 3,</sup> in the latter  
daie we maie rise againe with our bo-  
dies vnto a blessed life, and so both in  
bodie and soule being redeemed from  
al euils, in perpetual blisse and happi-  
nesse may triumph with al thine holie  
Angels, Patriarches, Prophets, and al  
thine elect, and indued with vnspake-  
able and euerlastinge ioye, may praise  
thee our sauour, which hast ascended  
about al the heauens, and sittest at the  
right hand of God the Father Al  
mightie, with whom thou li-  
uest and raignest for  
euermore,  
Amen.

c. 5.

A

## 3 A praier for faith.



Eternal God, and Hea-  
uenlie Father, which  
art Alpha and Omega,  
the beginninge and the  
endinge: thou art the  
caule & absolute perfection of our life  
and saluation: the euerlasting and in-  
finite good, from whome proceedeth  
euerie <sup>b</sup> good giuing, and euerie per-  
fect gift, to wit from y<sup>e</sup> Father of light,  
with whome is no variablenes, neither  
shadowing by turning:

We beseech thee in the Name of  
our Sauour Christe thy Sonne, that  
through thine holie Spirite thou wilt  
plant in our harts a true knowledge of  
the same thy Sonne, and keepe it  
therein euermore; and make it plen-  
tiful and prosper euerie daie, that re-  
plenished with the knowledge of thy  
wil in al wisdome and spiritual vnder-  
standing, we may walke <sup>c</sup> worthie the  
Lord, pleasing thee in al things, being  
fruitfull in all good workes, and increa-  
sing in thy knowledge: <sup>d</sup> strengthened  
in all mighte thorough his glorious  
power vnto al patience, and long suffe-  
ring

Reuel. 1, 8

Iam, 1, 17

Philipi. 1,  
verse, 27

Colo. 1, 11

ring with ioyfulnes: and may <sup>e</sup> abound <sup>e</sup> 2. Cor. 13  
in faith, and word, and knowledge, and  
all diligence.

For this cause wee bowe our knees  
vnto the father of our Lorde Iesus <sup>e</sup> Ephe. 3.1  
Christ (of whome is named the whole  
familie in heauen and in earthe) that  
thou wilt grant vs according to the ri-  
ches of thy glorie, that wee may bee  
strengthened by thine holy spirite into  
new men, that Christ may dwell in our  
heartes by faith, and beeing rooted and  
grounded in loue, may be able with all  
saincts to comprehend the true know-  
ledge of thine essence and will accor-  
ding vnto thy word reuealed.

No man <sup>s</sup> hath seene thee, o God, <sup>e</sup> 1. Ioh. 4.12  
at anie time, neither hath any beheld  
the countenance of thy Maiestie. For  
<sup>h</sup> no man knoweth the sonne which is <sup>h</sup> Mat. 11.27  
of thy verie substance, but thou the Fa-  
ther alone, neither hath anie knowne  
thee but the sonne, and he to whom he  
dooth reueale thee.

Wherefore we beseech thee of thine  
infinite goodnes and mercie <sup>h</sup> drawe <sup>h</sup> Iohn. 6.44  
vs vnto him, and let him bring vs vnto  
thee. Giue the knowledge <sup>k</sup> of salua- <sup>k</sup> Luk. 1.77  
tion to thy people, by the remission  
of their sinnes, through thy tender  
mercy:

Ephes, 1, 7 mercie: that in thy sonne <sup>1</sup> wee may  
 finde righteousnesse, euen remission of  
 sinnes, reconciliation and newnesse of  
 our mindes through the holy spirit,  
 whereby wee may become heires of e-  
 ternall life, beeing iustified <sup>m</sup> by the  
 grace of Christ, in whome wee beleue,  
 which was offered for our sinnes. For  
 he taking our punishment vppon him-  
 selfe, did satisfie thy iustice fully, and  
 washed vs by his pretious blood <sup>n</sup> from  
 al our iniquities, and reconciled vs <sup>o</sup> in  
 the body of his flesh through deathe, to  
 make vs holy, and blamelesse, and with-  
 out fault in thy sight.

Make vs therefore strong in faith,  
 and constant to resist al the engines of  
 satan, and proceeding from faith to  
 faith, to attaine that righteousnesse  
 which is auailable before thee by the  
 redemption <sup>p</sup> whiche is in Christ lesu  
 whome thou hast appointed to be a re-  
 conciliation through faith in his blood  
 that iustified by his grace we may haue  
 peace of conscience, and free access  
 vnto the Father.

Holy, and mercifull God, wee hum-  
 bly beseech thee, which hast rayfed  
 vs the sparkles of true faith, make per-  
 fect this good worke which thou hast  
 begun

3. begon in vs 1, and finish, and bring it 1 Philip.  
vntill the day of our Lorde Iesu Christ,  
whereby abounding more and more in  
knowledge and in all iudgement, wee  
may allowe the better, & be pure with-  
out offence vntill that daie, filled with  
the fruites of righteousnesse, which are  
by Iesus Christ vnto the glorie & praise  
of God.

Wherefore 1 appoint thy strength,  
establishe, O God, whiche thou hast 1 Psa, 68  
wrought in vs: that fighting 1 a good  
fight wee may retaine faith and a good  
conscience, least vnder persecution  
and aduersities being tossed, wee make  
shipwracke of our faith. 1, Tim, 1

Helpe our weake and feeble faith,  
whiche is like the graine of mustarde  
seede within vs 1, that increasing dai- 1 Mat, 17,  
ly more and more, it may take deepe  
roote, and remaine firme alwaies and  
immoueable: and neuer vanishe awaie  
among so many sectes and diuisions in  
this world. Luke, 17

Extinguish all the doubtinges of thy  
will sticking in our corrupt nature, let  
vs not mistrust thy promises of eternal  
and temporall benefites, but apply-  
ing thy promises vnto our selues, al-  
waies giue credite vnto thy worde, and  
so

so depending whole thereupon, con-  
trarie to al sence of humaine reason, we  
shall obtaine a crowne of immortall  
glorie.

Graunt likewise heauenly Father,  
Iam, 2, 24 " that our faith be not barren, vaine, or  
dead without good workes, and fruites  
Gal, 5, 22 " of the spirite, but effectually working  
1, Pet, 1, 9 by charitie, that wee may receiue the  
ende of our faith, euen the saluation of  
our soules, and beholde thee, whome  
wee now see by faith as it were in a  
1, Cor, 13 glasse darkelie, in another world, loo-  
king vppon thy Maiestie face to face in  
Christ our Sauour, our Lord and God,  
Amen.

#### 4. A praier for the King.

*dome of God.*



1. The. 3, 11

Mat, 6, 33

Mercifull, and gracious  
God, which hast called  
vs vnto thy kingdome  
and glorie, and of thy  
fatherly and good plea-  
sure inioyned vs this care, that first  
and afore all thinges we should seeke  
thy kingdome, and the righteousnesse  
thereof.

We beseech thee through, and for  
thy



thy Sonne our Lord and Sauior Christ  
his sake, teach our weake mindes, go-  
uerne our wils and heartes, that, with-  
out inuerting this thine appointed or-  
der, wee maie firste seeke that thou  
maiest shine within vs, apprehend thy  
righteousnesse by a true and liuelie  
faith, and be vnited vnto thee our eter-  
nal king.

Grant therefore that thy word may  
bee preached euerie where plainelie  
and purelie without fraude, and that  
wee maie cast downe al our imagina-  
tions, and euerie hie thing that is ex-  
alted against thy knowledge, and lead  
our vnderstanding captiue to the obe-  
dience of thy worde which thou haste  
deliuered: and obeie the Gospel in all  
simplicitie of faith, according to the  
good pleasure of thy will<sup>d</sup> to the praise  
of the glorie of thy grace. <sup>2. Cor. 10. verse</sup>

Assist vs, O our Father, whiche art in  
heauen, that both thy worde maie bee  
purelie and sincerelie preached, & we  
thereby, as becommeth the sonnes of  
God, reformed in our liues. <sup>d Ephes. 1.</sup>

Giue vs thine holie spirite, that wee  
maie beleeeue thy worde thorough thy  
grace, and so lead a godlie and vertu-  
ous life in this worlde, and liue heere-  
after

after with thy Sonne in eternal blisse.

Break thou off, and hinder all consultations and deuises both of the diuel, the worlde, and the flesh, which do neither sanctifie thine holie Name nor suffer thy kingdome to be brought vnto vs.

Comfort and keepe vs stronglie in thy word, and faith, euen till our liues ende, that so both thy good and gracious will may be done in our harts, and they whiche as yet beleue not thy word, by our good conuersation may be wonne to thy gospell, and glorifie thee our God to the increse of thy celestial kingdome.

Make vs meeke <sup>f</sup> to be partakers of the inheritance of the saints in light. Thou which haste deliuered vs from the power of darkenes, and translated vs into the kingdome of thy beeloued Sonne <sup>g</sup> in whome <sup>h</sup> we haue redemption through his blood, that is the remission of sinnes, that wee maie be grounded and stablished in faith, and not moued awaie from the hope of the Gospell, but maie walke <sup>i</sup> vnblameable, and without fault in thy sight, as it becommeth the children of light <sup>k</sup> in al godlines and honestie.

And

<sup>a</sup> 1.Pet. 3, 12

<sup>f</sup> Colo. 1, 12

<sup>g</sup> Mat. 3, 17

<sup>h</sup> Colo. 1, 14

<sup>i</sup> 1. Cor. 1, 8

<sup>k</sup> 1. Tim. 2, 2

4 *for the kingdome of God.*

65

And forsomuch as thy kingdome is <sup>1 Ro. 14.</sup>  
not meat nor drinke, neither consisteth in ceremonies, and traditions, which are inuented by man, neyther commeth it with obseruations <sup>m</sup>, neither is it in worde <sup>n</sup> but in righteousness <sup>o</sup>, and peace, and ioy in the Holie ghoste, and <sup>p</sup> in power : Grant O eternal God, that we, beeing borne a new by thy worde and holie Spirit, maie attaine the inheritance <sup>r</sup> of eternall life, and listing vp our heartes on hie where Christe sitteth at thy righte hand, may set our affections on things which are aboue, and not on things on the earth.

Therefore be thou present withe vs in these latter daies of the worlde, and begin thy kingdome in vs ; prosper the same with thy diuine assistance, that wee maye bee conformeable vnto thy godlie pleasure, purchasing thy fauor in this worlde, and afterwarde in thy newe kingdome, in the kingdome of glorie, where thou God art all in all, maie ioifullie remaine with thee for euermore.

Grant therefore that wee maie bee  
poore in spirite, in heart humble, sorrowful in minde for our offences, and  
maie

<sup>m</sup> Lu. 17.  
<sup>n</sup> 1. Co. 4.  
<sup>o</sup> Ro. 14.  
<sup>p</sup> 1. Thess.

<sup>q</sup> 1. Pet. 1.  
<sup>r</sup> 1. Pet. 1.

<sup>s</sup> Coloc. 3.

<sup>t</sup> Matth. 5.

**Mat. 5, 6.** maie with al our hearts hunger <sup>a</sup> and  
thirst after righteousnes. Make vs low-  
lie and courteous; liberall, and piti-  
full, pure in heart and peacemakers,  
likewise in persecutions & troubles pa-  
tient, that wee neyther take nor giue  
offense vnto anie: but maie exercise  
our selues in the works of charitie, and  
**2, 25, 35** of mercie, feeding the hungrie <sup>z</sup>, gi-  
uing drinke to the thirsty, clothing the  
**lai. 58, 7** naked <sup>y</sup>, lodging strangers, comfor-  
ting the weake, and visiting the impri-  
soned.

Finallie of thine abundant mercie,  
grant, that in thy last iudgemente wee  
maie heare that ioyfull and most com-  
fortable voice of thy welbeloued Son,  
**Mat. 25,** **34** **laieng<sup>z</sup>,** Come ye blessed of my Fa-  
ther, inherit the kingdome prepared  
for you from the foundation of the  
world, Amen,

## 6. A praier for Magistrates.



**Tim. 2, 1**

Moste mightie GOD,  
Kinge of all the worlde,  
whiche by thine holie  
Spirit haste commanded  
that supplications,  
praier, intercessions, and giuinge of  
thanks

thanks be made for all men: for kinges  
and for all that are in authoritie, which <sup>1. Tim. 2.</sup>  
thou hast placed <sup>b</sup> to bee rulers of the <sup>b Eccl. 10.</sup>  
earth according to thy good wisdom,  
and set in gouernement at thy good  
pleasure. For thou exaltest some vnto  
the top of honor <sup>c</sup> and protectest their <sup>c Iob. 36.</sup>  
dignitie (thou callest not downe the  
mightie whiche art mightie thy selfe)  
and placest kinges in their throne. For  
all power <sup>d</sup> is from thee. <sup>d Rom. 13.</sup>

Wee beseeche thee therefore euen <sup>Wisd. 6.</sup>  
with deepe sighes of heart, o Lorde of  
lordes, that forgiuing our sinnes, thou  
wouldest giue good rulers; and also  
maintaine their authoritie. For among  
men there is no place for lawe and iu-  
stice, where the Rulers and Princes  
whome thou hast appointed are not  
feared.

Vphold all the states, and gouernors  
of this realme; and protect them from  
destruction in these greuous calami-  
ties, and miserable disorder of these  
latter daies.

Especiallye, preserue our Noble  
Queene, and her godly counsaile:  
grant them a long, healthfull, and good  
life, that they may deuoutly serue thee,  
and iustly doo their office.

Lighten

Lighten their minds with the knowledge of thy sacred worde, y they maie deale wisely \* and bee learned whiche  
 al, 2, 10 iudge the earth; seruing thee in feare,  
 11 and reioycing in trembling.

Let them embrace discipline, and kisse the sonne the sauior of the world,  
 12 least happily he bee angrie, and they perish in the waie.

Blesse them, O God, that they maie  
 7, 49, 23 alwaies hope in thee, nourishe thy ministers, Giue reliefe vnto thy Gospel,  
 al, 24, 7 and open their gates: that the King of glorie may come in, the  
 8 Lorde of power, whiche is mightie in battell.

Giue them a care of godlinesse, that they may giue their goodes to the erecting and cherishing of the church; and shewe themselues patrones and defenders of the same.

Make them diligent in rooting out superstition, and in promoting thy kingdome, in maintaining the puritie of doctrine, in remouing all offences: and finally in wiping awaie all filthines, which both defile thy religion, & deface thy glory: that the commers after vs haue none occasion of transgressing.

Blesse

Blesse them with sober counsaile,  
wisedome, industrie, and <sup>h</sup> courage of <sup>h</sup> Exo, 1  
minde.

Giue them good successe in all their  
enterprises, and prosper their doinges.

Let them consider that they are pla-  
ced to defend the good and innocent:  
and with seuerer punishment <sup>i</sup> to cor- <sup>i</sup> Rom, 1  
rect the wicked and rebellious, so shall  
wickednes <sup>h</sup> bee taken from among vs, <sup>h</sup> Deu, 13  
and the publicke state remaine in safe-  
tie, to the preservation of mankind, and  
continuaunce both of common and  
Christian peace, to the glorie of thy  
sacred Maiestie, and the commoditie of  
their subiects, to the rooting out of ig-  
norance and error, and to the furthe-  
rance of good artes, honest trades, and  
liberall studies.

And forasmuche <sup>i</sup> as the heartes of <sup>i</sup> Prou, 17  
kinges, queenes, and of all men are  
in their handes, so that thou canst  
turne them at thy pleasure, wee be-  
seeche thee, almightie and merciful  
God, that it woulde please thee to  
turne from crueltie to clemencie the  
mindes of all tyrantes and vnmercifull  
Princes, that they moue not warre a-  
gainst thee rashly, whereby the course  
of thy diuine worde may bee hindered:  
world

worldly substance wickedly consumed; and their subiectes polled vnreasonably and deuoured.


But giue vnto all authoritie quicke heartes, desirous of Christian concord, that they may remember they are the ministers of God to maintaine his glorie, and to keepe their people from iniurie and oppression: and beare the sworde<sup>m</sup> to take vengeance on them which doo euill on the behalfe of God. For they rule not for their owne cause but for the publicke welfare, neyther may they doo what they list, but are bound to seeke the profite of their subiectes, and to set forth the glorie of God.

Let them not therefore abuse their authoritie and power: but grant them grace to remember continually that they are mortall men, whose Lord is in heauen, which respecteth no person: and afore whose iudgement seat<sup>o</sup> they must all appeare, and giue an account vnto thee the true and righteous God, iudge both of the quicke and dead, whiche raigest and rulest for euermore,

*Amen.*



## 6. A praier for Subiects.

 Most mercifull GOD, at  
thy becke doo all thinges  
bowe, bothe in heauen  
and in Earthe : at thy  
voice dooth bothe windes  
and seas obeie, confessing thy Ma-  
iestie. Mat. I.

Euerie knee <sup>b</sup> boweth vnto thee Phil. 2  
both of things in heauen, and things in Esai. 45.  
earthe, and thinges vnder the earthe :  
meete it is also that wee obeie thee  
which hast commanded all subiects to  
giue due obedience <sup>c</sup> and reuerence Rom. I  
vnto their lawfull Magistrates, which  
subiection thou hast inioyned vnto vs  
not onlie to auoid punishment, but es-  
peciallie to keepe and reteine a good  
conscience.

For al authoritie is ordeined by  
thee <sup>d</sup>, that the worlde euerie where Rom. 13  
maie be godlie and quietlie gouerned.  
For much more safelie doo we liue vn-  
der lawes and iudgement, than if eue-  
rie man had the bridle at will to roaue  
as he list.

We beseech thee therefore, O eter-  
nal God, that first of al in euerie thing,  
and

and in al thinges, wee maie obeie thee  
 1. Ti. 1, 17 our most high and mightie God, king  
 of the whole worlde before anie crea-  
 ture, and that in true faith and godlie  
 feare.

Ephes, 6, 5 Next<sup>e</sup> that all subiects, and private  
 persons with al singlenesse of hart, in al  
 things, whiche are not contrarie to thy  
 word, may obeie their publike Magi-  
 strate, hauing power and authoritie o-  
 uer them; and submit themselues to  
 1. Pe. 2, 13 euery ciuil ordinance, for thy sake, not  
 to the king onely, as to the cheefe, but  
 to other inferiour officers, sente from  
 him, for the punishment of euil doers,  
 & for the praise of the good. Let them  
 alwaies remember that this subiection  
 and obedience thou requirest to bee  
 showne, as to thine owne ordinance,  
 whereby the safetie of mankinde is  
 maintained.

Wherefore bende thou our heartes,  
 and guide them, that we enuie not the  
 honour due to our superiors, neither  
 obraie, nor backbite them, but rather  
 honouring them most dutifullie, maie  
 1. Tim. 2, 1 both praie<sup>h</sup> for them, and paie with  
 willing mindes whatsoeuer by the ci-  
 uil law, and by nature we are bound to  
 doo.

Be it far from vs, O almightie God,  
that anie of vs shoulde despise, rail<sup>i</sup>, <sup>i Exo. 22,</sup>  
or in his hart with euil vnto his prince <sup>Actes. 23,</sup>  
or superiors.

For thou hast vouchsafed them the  
title of gods <sup>k</sup> in the holie Scriptures : <sup>k Psal. 82,</sup>  
because they rule in thy stead heere on  
the earth.

Hence it is, that whosoever resist  
their superiors<sup>l</sup>, and forsake the yoke <sup>l Rom. 13,</sup>  
of obedience, are said to resist thine or-  
dinance, and shall remaine to them  
selues iudgemente, running into the  
soule crime of treason against thy Sa-  
cred person; and staining their consci-  
ence with the filthie spot of obstinacie  
and disobedience, giuing an occasion  
vnto the wicked to slander thy Go-  
spell.

Grant also that inferiors & subiects  
bee not burdened with ouer great and  
new exactions, vnlawful paiments and  
intollerable tributes neither oppres-  
sed with greivous seruitude, or pilled  
by any violence or tyrannie.

And if in anie place, Lyons and  
Woolues shewe their crueltie towards  
thy seruantes, their godlie Subiects,  
plucking their skinn<sup>m</sup>es <sup>m Mica. 3,</sup> from them,  
breaking their bones, and deuouring  
thy

thy people none otherwise than if they  
 should eate bread<sup>n</sup>, giue patience  
 to thine afflicted members, that they  
 maie quietlie susteine their miserable  
 seruitude, as a crosse sent from thee  
 for a triall of their faithe and pa-  
 tience.

Aide vs with thy comfort, whereby  
 we maie with patient minds suffer the  
 troubles which in this last and doting  
 age of this worlde more and more en-  
 crease, remembring that thou God  
 hast prepared thy throne<sup>p</sup> in iudge-  
 ment, to iudge the world in equitie, &  
 thy people with righteousness, to bee a  
 refuge for the poore, and an helper in  
 due time, euen in affliction. For<sup>q</sup> the  
 poore shal not alwaie be forgotten: the  
 hope of the afflicted shal not perish for-  
 euer.

Wherefore listen thou vnto the  
 praier and sighs of thy seruants which  
 crie vnto thee, and aide them as thou  
 didst the childre of Israel, whose mise-  
 rie, calamities and bondage thou didst  
 beholde, & deliuering them from the  
 greuous seruitude of Egypt: and bring-  
 ing them out of the yren furnace<sup>f</sup> of  
 Pharao, through thy mightie & stretch-  
 ed out arme.

Keepe

Psalm. 14, 4

1. Pet. 1, 7

Psalm. 9, 7

Psalm. 9, 18

Exod. 3, 7

Deut. 4, 20

7.

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7. *against the enemies of Gods truth.*

75

Keepe vs also from the vngodly and idolatrous Magistrates, that we be not vnder the yoke, and gouernement of infidels and Ethnikes, whiche will bee vnto vs and our posterity in steede of thornes and prickes offering continuall occasions of Apostasie, and reuolting from true religion.

<sup>1</sup> Ios<sup>u</sup>, 23,

Suffer not the rod of the wicked to rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

<sup>1</sup> Psa<sup>l</sup>, 11, 5,

Breake in peeces the scepters of the wicked: and <sup>1</sup> deliuer vs from the yoke of sinne, that we offer not our members as instrumentes of vnrighteousnes, and that wickednesse raigne not in our mortall bodies to the suppressing of the soule and bodie, which liuest and raig- nest in all eternitie, Amen.

<sup>1</sup> Ro<sup>m</sup>, 6, 12

7. A praier against the enemies of Gods truth.



G O D moste hie, whose dwelling is aboue the cloudes, and rulest all thinges both in heauen and earth <sup>1</sup>, Why doo the heathen rage, and the people ima-  
f. 2. gine

<sup>1</sup> Psalm, 2,

Psalm, 2. 2 giue vaine thinges? The kinges of the earth stand vp, and the princes are assembled together against the Lord, and against his annointed.

Psalm, 3. 1 O Lorde <sup>b</sup> howe are they encreased which trouble thy Church? many rise vp against thy word to ouerthrow and roote it out, and in place therof would bring in and confirme moste blasphemous idolatrie.

Psalm, 2. 2 They take wicked counsell <sup>e</sup>, and deuise diuelish snares to banishe our of this worlde the true professors of thy religion: they imagine deceite to destroy the godly of the earth.

Behold <sup>d</sup>, they trauell with wickednesse, for they haue <sup>e</sup> conceived mischief: but destroy thou, o Lord, such fruite of theirs. They sit in the darke with their garrisons like a Lyon. Their eyes <sup>f</sup> are bent against the poore. They lie in waite secretly euen as a Lyon in his denne, to teare and kill they are readie. For with stretched out throte, and open mouthe they prepare themselves to deuoure vs.

Psalm, 5. 9 Their throte <sup>g</sup> is an open sepulchre, and they flatter with their toonges; iudge them, O God, let them fall from

Psalm, 5. 10 their counsailes <sup>h</sup>, cast them out according

ing to the multitude of their iniquities, because they haue rebelled against thee, o Lord.

Deliu<sup>r</sup> vs not into their handes. For the vngodly hathe saide in his heart <sup>i</sup>, God hath forgotten, he turneth away his face, and will neuer see. i Psal. 10,

Whetefore arise, Lord, lift vp thine hand, and forget not the poore.

Arise <sup>k</sup> o Lord in thy wrath, and lift vp thy selfe against the rage of thine enimies. k Psal. 7,

Vp <sup>i</sup> : why sleepest thou, O Lord? Awake and be not far off for euer. i Psal. 44,

Wherefore hidest thou thy face?

Wilt thou <sup>m</sup> forget our miserie and afflictions? Helpe, and redeeme vs for thy names sake, least the enemy say, I haue preuailed against them. m Psal. 13,

Deliu<sup>r</sup> vs, O Lord, from the hand of strangers <sup>n</sup> whose mouth talketh vanitie, and their right hand is a right hand of fals-hood; their doctrine is paine and grieve. For <sup>o</sup> they haue left off to vnderstande and to doo good; neither doo they regard the workes of thine handes : therefore destroy and ouerthrow them, so that they neuer be able to arise againe. n Psal. 144,  
o Psal. 36,

O God of Sabbaoth, fight thou against them <sup>P</sup> that fight against vs: laie hand vpon thy shield and buckler, and stand vp for our helpe: bring out also the speare and encounter with them which persecute vs, that we may know thy saluation on the earth.

Giue the victorie ouer thine enemies vnto our Magistrates, captaines, and conductors of thy people.

<sup>Psalm, 144, 1</sup> Blessed be the Lorde <sup>o</sup> our strength, which teacheth the hands of our soldiers to fight, and their fingers to warre. For thou art our aide, and the defence in whome we trust, thou destroyest all our enemies.

<sup>Mat, 3, 19</sup> For <sup>r</sup> the victorie commeth from heauen, and is not gotten by the multitude of an host.

<sup>Psalm, 3, 16</sup> The king is not saued <sup>r</sup> by the multitude of warriours: neyther is the mightie man deliuered by hys great strength. An horse is a vaine thing: and shall not deliuer any by his mightie bones.

<sup>adi, 9, 11</sup> But <sup>r</sup> thine, O Lorde, is the power.  
<sup>Ch, 14, 1</sup> Thou canst as well saue by a fewe <sup>u</sup> as by many.

<sup>Psalm, 3, 8</sup> Saluation belongeth to the Lord <sup>r</sup>, and thy blessing is vpon thy people.  
Where-



7 *against the enemies of Gods truth.*

79

Wherefore <sup>y</sup> breake thou the arme <sup>y</sup> Psal. 10, 1  
of the vngodlie, weaken their strength,  
bring al their counsels to naughte, de-  
stroye them which trust in their multi-  
tudes, <sup>z</sup> and in their chariots, and in  
their speares, shields and arrowes. For <sup>z</sup> Iudic 9,  
thou art our God which breakest the  
battels, the Lord is thy Name.

Lift vp thine arme as thou didst in  
the beginning. & breake their strength  
with thy power. Ouerthrow their force  
in thy displeasure, whiche vowe to vio-  
late thy Sanctuarie, and to pollute the  
Tabernacle of thy most glorious name.  
Graunte Lorde, that with their owne  
sword their pride may be cut off.

Let them al be confounded <sup>a</sup> which <sup>a</sup> Psal. 6, 10  
hate thee; lette them <sup>b</sup> be brought to <sup>b</sup> Psal. 35, 4  
shame which deale wickedly.

Let them bee as chaffe <sup>c</sup> before the <sup>c</sup> Psalm. 1, 4  
wind, and let thine angel scatter them. <sup>d</sup> Psal. 35, 5

Let the enemies of thy Church blushe  
and be troubled greatlie, let them bee  
turned backe and brought to spee-  
die confusion, that thy name be  
not blasphemed among  
the Gentiles,  
Amen.

f.4.

Eue-

## 8. Euening praier, on Mondaie.



Pl. 104, 19

Esai. 45, 7

Almightie, and mercifull God, thou hast made the Moone for certain seasons<sup>a</sup>; the Sunne, which thou hast created, knowes his going downe; Thou makest darkenes, and it is nighte, wherein men betake them to reſte, ceaſe from their worke, and recreate their wearied members through ſleepe. Thou art the God<sup>b</sup> forminge lighte, and creating darkeneſſe.

Therefore in the euening wee will praife thee, and going to bed wil giue thee thanks, becauſe thou haſt kept vs this daie of thine onclie mercie without anie merit of ours, from all danger and hurt.

Pl. 119, 148

When we are in trouble we cal vpon thee, and in the euening will wee remember thy mercie and truth, which thou haſt ſhewed vnto vs abundantly.

Our eies preuent<sup>c</sup> the night watches to meditate vpon thy woonderful things; and our ſtudies ſhal be alwaies of the excellencie of thy name.

For

For <sup>d</sup> thou haste sent from heauen <sup>d</sup> Psal. 57.  
and deliuered vs; and ~~haste~~ brought  
them to shame that trod vpon vs. O  
God, thou hast sent thy mercie and  
truth, and taken our soules from the  
mids of them which compassed vs a-  
bout.

Therefore <sup>e</sup> we will sacrifice free lie <sup>e</sup> Psal. 54.  
vnto thee, and praise thy most glorious  
Name. For thou haste deliuered vs  
from al trouble, and our eies haue secne  
our desire vpon our enemies.

O Lord God of our saluation <sup>f</sup>, day <sup>f</sup> Psal. 38,  
and nighte doo wee crie before thee,  
when our eies are troubled through  
greefe and bitternes of our soules, wee  
poure out our teares before thee, and  
in this place we humblie beseech thee  
couer and put out all our offenses <sup>g</sup>, <sup>g</sup> Psal. 32.  
that as the Sunne of this daie is now  
downe and hidden: so thou woul-  
dest also hide all our iniquities, and  
drowne all our offences <sup>h</sup> in the bot- <sup>h</sup> Mica. 7.  
tom of the sea, that they neuer be seen  
with eies, nor come forth into iudge-  
ment.

O our God, we blush, and are asha- <sup>i</sup> Luk. 18,  
med to lifte vppe our eies vnto thee <sup>i</sup>.  
For wee are not worthie to lifte vp our  
eies vnto heauen, because <sup>k</sup> our sinnes <sup>k</sup> Psal. 40.  
f. 5. are

are moe than the heares of our head.  
Our offenses haue taken such hold  
vs, that we are vnable to looke vp.

<sup>1</sup> Danic. 9, 5 We haue sinned, O Lord, wee haue  
sinned<sup>1</sup> and haue committed iniqui-  
tie, yea wee haue rebelled, and depar-  
ted from thy preceptes and from thy  
iudgements.

<sup>6</sup> Wee haue not obeyed thy seruantes  
which spake in thy Name to our kings,  
to our Princes, and to our Fathers, and  
to al the people of the land.

O Lord, righteousnesse belongeth  
vnto thee; but vnto vs open shame and  
confusion.

<sup>7</sup> <sup>2</sup> Toby, 3, 2 O Lorde<sup>m</sup> thou art iuste, and al thy  
works, and al thy waies are mercy and  
truth: thou iudgeth truelie and right-  
lie for euer. Remember vs, and looke  
vpon vs according to the multitude of  
thy mercies, neither punish vs for our  
finnes, nor remember our offenses, nor  
our forfathers, which haue not obeyed  
thy commandements.

<sup>8</sup> Psalm, 6, 6 We faint<sup>n</sup> in our mourning, we will  
cause our bed to swim, and water our  
couch with teares. Our eies be troubled  
through the greefe of our wickednes,  
and our faces be withered.

<sup>9</sup> Psalm, 84, 3 O Lorde God of hostes, <sup>o</sup> heare our  
praier;

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praier; O God our protector beholde Psalme, 84  
and looke vpon the face of Christ thine  
only begotten sonne making interces- P1, Tim, 2,  
on for vs, and winke at our offen-  
ces.

Hide thy face from our sinnes, and 9 Psal, 51,  
blot out all our iniquities. Create in vs  
cleane hartes, O God, and renue right  
spirites within vs. Cast vs not awaie  
from thy presence, and take not thine  
holy spirite from vs. Restore to vs the  
joy of thy saluation, and stablishe vs  
with thy true spirite, that we may doo  
all thinges, according to thy will, and  
serue thee euermore with a willing  
mind.

O Christ king of glorie, we beseeche  
thee, blesse, Lord, defend vs this night:  
let our rest bee in thee, graunt vs thy  
grace, that neither muche sleepe ouer-  
whelme vs, nor Satan inuade vs, nor  
the flesh betraie vs vnto him, and make  
vs guiltie in thy sight.

Let our eies sleepe, but let our harts  
wake, and cause thy right hand to pro-  
tect such as trust in thee.

O Lord, lighten our eies, that wee  
sleepe not in deathe, that satan hurt vs  
not, and our enemies saie, I haue Psal, 13,  
preuailed against them.

Watch

Watch ouer vs, O eternall sauiour  
 least the subtil tempter ouertake vs  
 and we sleepe a perpetuall sleep  
 wake no more. For thou art made  
 euerlasting helper.

Keepe vs as the apple of thine eye  
 hide vs vnder the shadowe of thy  
 wings, O Lord, that neither ougly  
 visions, nor horrible dreames, nor sights  
 and monstrous apparitions trouble  
 vs in the darke.

In thy name, O sweete Iesu wil we go  
 to bed, and giue sleepe to our eyes  
 and slumber to our eye lids, compass  
 vs about, and raise vs againe to the joy-  
 full sight of to morrow light; and after  
 this miserable life bring vs to the be-  
 holding of eternall happinesse, that in  
 thy light we may see light, and  
 euermore praise thee rainging  
 worlde without end,  
 Amen.



1. On Tuesdaie, Morning praier.

35



Almightie, euerli-  
uing, true, and mer-  
cifull God, eternal fa-  
ther of our Lord Iesu  
Christ, whiche toge-  
ther <sup>a</sup> with thy sonne

<sup>a</sup> Ephes.

and the holy Ghost hast created the  
frame of this worlde with all thinges  
therein contained, and preseruest the  
same as yet according to thy free plea-  
sure.

All creatures without ceassing euer-  
more should extol and praise thee, and  
that doo euen the verie fowles of the  
aire <sup>b</sup>, whiche early in the morning  
among the thick branches of trees, and  
from the mids of rockes, giuing out  
their sound, and flying about in the aire  
with most pleasant tunes doo magnifie  
thee the eternall God, Lord, and crea-  
tor of all things.

<sup>b</sup> Wis. 17.

And therefore wee men also earely  
in the morning should praise thee for <sup>psal. 104.</sup>  
thy benefites, and euermore extol thy  
mercie with diuine commendations.

Thou hast preserued vs this night  
passed, and from our cradles to this  
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darkenesse vnto the light this daie, and from our beds thorough thy benignitie we doo arise in safetie.

Hadst not thou, ó Lord, bin present with vs, and watched vs, the insatiable credulitie of Satan had deuoured vs. Hadst not thou kept our houses and vs, the keeper of the cite had watched in vaine.

Psal, 117, 1

If the Lord had not bene on our side when men rose vp against vs, they had then swallowed vs vp quicke, when their wrathe was kindled against vs, then had the waters (of trouble) drowned vs, and the streame (of miserie) hadde gone ouer our soules: yea the swelling and merciles waters had gone ouer our soules. Blessed bee the Lorde whiche hathe not giuen vs a praie for their teethe. Our soules are escaped, euen as a bird out of the snare of the fowlers, the snare is broken, and we are deliuered. Our helpe is in the name of the Lorde, which hath made both heauen and earth.

Psal, 124, 1

Nowe hearken therefore vnto our words, O Lorde, marke our crie, vnderstand the voice of our prayer, our King

Psal, 5, 2



King and our God. For vnto thee Lord wee will praie, heare our voice in the morning.

Earlie will we stand before thee, and behold thy fortitude and Maiestie, looking for thine assistance with a wonderful desire.

O God and gouernour, raise vs vp earelie <sup>f</sup>, earelie wee saie lifte vp our eares to the hearing of thee our instructor.

<sup>f</sup> Esai. 50.

Open thou our eares <sup>g</sup> that wee rebell not against thee, neither yet goe backward; but let thy voice sounde in our eares: make them obedient vnto thee <sup>h</sup>, that we bee not obstinate like the serpente, neither hardened like the deafe adder <sup>i</sup> whiche stoppeth his eares: but let them be open <sup>k</sup> to heare thy Lawes and testimonies: and harken alwaies vnto the crie of the poore <sup>l</sup>; that the morning light maie rise vnto vs, and our light breake forth as the daie, and our health spring vppe suddenlie.

<sup>g</sup> Prou. 2.

<sup>h</sup> Psal. 40.

<sup>i</sup> Psal. 58.

<sup>k</sup> Esai. 3.

<sup>l</sup> Prou. 1.

Againe, shut vp our eares, hedge them in with thornes, and put bars vpon them, that they neyther admit nor allowe false doctrines, and that they turne not <sup>m</sup> from the truth to fables,

<sup>m</sup> Eccl. 28.

<sup>n</sup> 2. Tim. 4.

bles, and other follies.

But thou, O our God and Creator, which didst plant the eare ° and best all things, make the same with a willing and readie mind to obeye thee our maker and Redeemer.

Hear vs, Lord, for thy louing kindnes is good P, turne vnto vs according to the multitude of thy tender mercies: and q stop not thine eare from our sighing and from our crie.

Incline thine eare<sup>r</sup>, O Lorde, and heare vs, for we are poore and needie, Haue mercie on vs, O Lord, because we crie vnto thee al the day long.

Let vs heare thy louing kindnes<sup>r</sup> in the morning, which is better than al riches, yea then life it selfe; make vs to heare ioye<sup>r</sup> and gladnesse, that the bones which thou haste broken maie reioyce.

We beseech thee, o eternal God, by the incarnation and natiuitie of thy Sonne Iesu Christe, that thorough thy worde entringe into our eares, and mindes, thou wilt transforme vs into newe men, that we may be borne of thee, and as new borne babes ° desire that milke not of bodie, but of the minde whiche knoweth no deceipt: where

for our Sanctification.

whereby we maie growe, and tast howe  
sweete thy promise is vnto the God-  
lie; which imbrace the same through  
faith: and that laieng aside al malici-  
ousnes, and guile, and al dissimulation  
and enuie, we maie walke as children  
but in vnderstanding maie bee per-  
fect.

1. Cor. 13.  
verse

And being thus regenerated, keepe  
vs, O eternall God, both this daie and  
at al times from euill tidings y, that  
our eares heare no rumors of warres y  
nor bee terrified by anie greivous  
chance.

7 Ps. 112.

Fil vs in this houre with thy fauour,  
that al this daie reioicing together, we  
maie delight in thy praises, through  
our Lord Iesus Christe, whiche liueth  
and raigneth with thee for euermore,  
Amen.

2. A thankesgiuing vnto

God for our Sanctification



GOD the Holie ghost  
which proceedest<sup>a</sup> from  
the Father and the  
Sonne, and with them  
art worshipped and glo-  
rified in the vnitie<sup>b</sup> of the true and  
eternal

<sup>a</sup> Ioh. 15,

<sup>b</sup> 1. Ioh. 5,

eternall Deitie, and arte also the substantiall amitie betweene the Father and the sonne.

We worship thee, we praise and glorifie thee, and with our whole hearts we thanke thee for all thy benefits: especiallie for calling vs by the voice of the Gospel <sup>c</sup> vnto the Christian congregation; for illuminating vs with thy giftes: for sanctifieng vs with a stedfast faith, and for keeping vs hitherto in the same. For by the water of Holie baptisme powred into vs, thou doost continuallie worke in vs regeneration <sup>d</sup> and renewing of the inward man.

Hearken we beseech thee vnto our supplication, and teache vs miserable men, which by the proper strengthe of our onelie reason <sup>c</sup> can by no meanes trust in, or approche to Christe our Lord and sauior, teach vs, ô our God, what thy pleasure is, and leade vs <sup>f</sup> into all truthe. For <sup>g</sup> without thine assistance, none can saye that Iesus is the Lord.

O blessed light, fill the inward parts of thy faithfull; without thy grace nothing is within man, whiche is not hurtfull.

Wash

Wash that is filthie; water that is  
rie; heale that is wounded; bowe the  
obstinate; cherishe the frozen; and re-  
claime them which wander.

Giue to thy faithfull trusting in thee,  
the reward of wel dooing; the entrance  
into happines, & euerlasting comfort.

Thou in thy giftes<sup>h</sup> seuenfold, which <sup>h</sup> *Esaï, 11, 2*  
art the spirite of the Lorde, the spirit of  
wisdome and vnderstanding, the spi-  
rite of counsell and strength, the spirite  
of knowledge, and of the feare of the  
Lord: inspire into vs through the prea-  
ching of the Gospel, thy heauenly wise-  
dome about thine essence and diuine  
pleasure, whiche is hidde from the  
world.

Grant that we may know the father  
and the sonne by thee, and may al-  
waies belecue that thou are the spirite  
of them both, and so worship one God  
in trinitie, and the trinitie in vnitie:  
whose will is, that not one shoulde pe-  
rishe<sup>i</sup> but be conuerted and liue, and <sup>i</sup> *Eze. 33, 11*  
<sup>k</sup> that as manie as beleue in the sonne <sup>k</sup> *Ioh. 6, 40*  
should haue euerlasting life. For<sup>l</sup> the <sup>l</sup> *Iohn, 3, 17*  
Father sent the sonne, not to condemn  
the world: but that the world through  
him might be saued.

O Lightner of the minde, powre  
vpon

vpon vs thy newe light, and purged  
horrible darknesse of our minds, so that  
we may see & knowe our chiefe father

Mat, 5, 8 whom <sup>m</sup> pure eyes onely doo beholde

O thou heauenly comforter <sup>a</sup> graunt vnto vs a testimonie: and graunt vnto  
Ioh, 15, 29 our mindes a token of the certaintie  
our beleefe, so that wee doubt not, nei-  
ther wauer about thy diuine goodnesse  
toward vs.

Make our heartes quiet and secure  
that with a full trust and confidence

Heb, 4, 16 we may approche to the throne of

Galat, 4, 5 thine heauenly grace, receiuing <sup>r</sup> by  
adoption the right of children: and in-  
flamed with spirituall ioy in all bold-  
Ro, 8, 15 nesse and libertie <sup>a</sup> may cry, Abba Fa-  
ther,

Thou which art the earnest <sup>r</sup> of our  
Ephes, 1, inheritance to the redemption of the  
er, 1 3, & 14 promise, and art effectually by thy wordes  
and Sacramentes; signe our heartes  
with the scale <sup>r</sup> of thy promise, where-  
1 Cor, 1, 21 by we may haue the same, and retaine  
it surely in our heartes, through thy  
deede.

Thou moste faithfull Aduocate:  
Ioh, 16, 7 strengthen vs against all the assaults  
and tentations of sathan: so that wee  
may neuer doubt of thy diuine pro-  
vidence

ence and predestination, whereby we  
 are chosen and called in Christe vnto  
 euerlasting life, and neuer, being stro-  
 ken with a scruple feare, and oppressed  
 with dreadfull doubtings, may in a rage  
 die and forsake our God.

O surpassing comforter, leaue vs not  
 destitute of thine aide, and patronage,  
 but vouchsafe euermore to be present  
 with vs in our crosses and troubles; least  
 otherwise we faine. But rather make vs  
 to reioice in tribulations, knowing  
 that a crowne of life is laide vp for  
 such as loue him. Iam, 1,

O thou teacher of men instructe vs  
 how; and what wee ought to pray for  
 according to thy will, that we may be  
 heard, and make thou intercession  
 for vs, with sighes that cannot bee ex-  
 pressed. Ro, 8, 26  
Ioh, 5, 14

O thou cleanser of the heart, giue  
 vnto vs the simplicitie of minde with-  
 out gall and bitternes, which descen-  
 dedst in Iordan vpon our Lorde  
 and sauiour Christ in the likenesse of  
 a troue that we may be voyde of  
 bitter enuye, and contention in our  
 heartes, and haue no root among vs,  
 that bringeth forth gall and worme-  
 wood. Mat, 3, 16  
Luke, 3, 3  
Iam, 3, 14  
Deu, 29, 18

O

O thou substantiall flame proceeding from the brest of the father and his eternall sonne, lighten our hearts with the fire of chaste and burning love: thou whiche appearest at the feast of Pentecost vnto the Apostles in cloven tongues <sup>d</sup> like fire, see vnto our coldnes, and comforte vs with thy quickning heat and breathings that we may receiue thy chrisme <sup>e</sup> and annointment.

O thou guest of the soule, make thee a mansion place within the secret parts of our heartes: that we may be a house for thy diuinitie <sup>f</sup> whiche may dwell perpetually in our members, and neuer depart from vs, through our Lord and sauour Christ, Amen.

### 3. A praier for a steadfast hope.

<sup>a</sup> 2, Cor, 1, 3



<sup>b</sup> 1, Pet, 1, 3

Blessed bee God <sup>a</sup> euen the father of our Lorde Iesus Christ, whiche according to his abundant mercie <sup>b</sup> hath begotten vs againe vnto a liuely hope by the resurrection of his sonne from the dead to an inheritaunce immor-

tall,



3 tall, and vndefiled, and that vadeth  
nor awaie, reſerued in heauen for ſuch  
as belecue on him, thorough the con-  
feſſion of the trueth, which is accor-  
dinge to godlines ⁊ vnder the hope of  
eternall life which God, <sup>d</sup> that cannot  
lie, hath promiſed, before the worlde  
began.

⁊ Titus. 1, 1  
⁊ Num. 23, 3  
uerſe 29

For ⁊ wee are ſaued by hope. But  
hope that is ſeene is no hope. For how  
can a man hope for that which he ſee-  
eth? But if we hope for that we ſee not,  
we doo with patience abide for it.

⁊ Ro. 8, 24

For ſuch is the will of Almightye  
God, that wee ſhal not haue ſaluation  
as long as we are heere in this worlde,  
but onelie in hope, nourishing the  
ſame as it were claſped in our armes:  
but then we ſhal perceiue the ſame in  
deede, when wee departe from hence  
one daie.

For hope is the vnſeparable compa-  
nion of faith. For how can that bee ho-  
ped for, which is not beleueed? And  
this hope depending vpon the promiſe  
of God is ſo certaine, as if the thing it  
ſelf were preſent For God which hath  
promiſed to vs ſaluation, is truth <sup>f</sup>, and  
can neither deceiue, nor bee decei-  
ued.

⁊ Ioh. 14, 16

Where-

Wherefore we beseech thee, **o** eternal Father, author **o** of hope and comfort, fill vs with all ioy and peace in beleeuing, that we may abound in hope through the power of the Holy ghost, and aboue hope <sup>h</sup> in hope beleeuing maie neuer doubt of thy promises, but in a sure confidence of heart applye to our selues the remission of sinnes, and verelie beleue that wee please thee through Christ, looking in a certain and strong hope, through sufferance for the saluation of our soules in the life to come.

And albeit the helpes of our happiness appeare not in this world, yet let vs retaine a stedfast hope among all the terrors and feares of conscience; and neuer suffer the same to be taken from vs by anye snares of Satan: but expecting that blessed appearing of the glorie of the mightie God, and of our Saujour Christ, which hath giuen himselfe for vs, alwaies fasten the same vpon the good things absente and to come.

**O** thou onelie begotten Sonne of God which hast loued vs <sup>h</sup>, and giuen vs everlasting comforte and hope through grace, comfort our hearts, and

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establishe vs in euerie worde and good worke, that we sticke not vncerteine, neither be tossed betweene hope and feare, but maie holde fast <sup>1</sup> the confidence and the reioicing of hope vnto the end; and that euerie of vs <sup>in</sup> shewe the same diligence to the ful assurance of hope vnto the ende, that we bee not slothful, but followers of them, which through faith & patience inherite the promises, vntil approching <sup>a</sup> neere vnto thee our eternal God, wee possesse that verie happinesse indeede, whiche wee now enioie by faith, and looke for in a certaine and stedfast hope.

<sup>1</sup> Hebr. 3,

<sup>a</sup> Heb. 6. 1

<sup>a</sup> Heb. 7. 19

Assist vs likewise, O almightie God, that in all the waues of temptations and troubles of this world, we may patientlie depende vppon thee, looking for corporal deliuerance according to thy will <sup>o</sup>, and though the same come not as we wishe, but bee kepte from vs for a season: yet let vs neuer doubt of thine aide and deliuerance, but hope <sup>p</sup> that comming it will come, and will not staie.

<sup>o</sup> Matt. 26.  
verse 39  
Mark, 14. 36

<sup>p</sup> Haba. 2. 3

For thou arte faithfull and wilt not defraude our desire; neither suffer vs to be frustrate: thou art not woont to seede men with a vaine and deceitful

G.I. hope

hope, but sometime by a little lingering thou wilt haue our faith and hope to be exercised through long suffering in our warfare.

Augustine.

For when our tribulation is in this world, our hope is touching the world to come. And certeinlie we should perish, did not the hope of another world comfort vs in the troubles of this present life. And therefore our ioy is not yet perfect, but in hope, which deceueth no man.

Looke backe, O yee sonnes of men, and marke well: <sup>¶</sup> Was there euer any confounded, that put his truste in the Lord? Or whoe hath continued in his feare and was forsaken; or whom did euer GOD despise, that called vpon him?

<sup>¶</sup> Psal. 37, 4

Our Fathers <sup>r</sup> trusted in thee, O Lorde, they trusted in thee, and thou hast deliuered them: they called vpon thee, and were saued, they hoped in thee, and were not confounded. Therefore will wee also trust in thee, O Lorde, so shall we be safe from al our enemies.

<sup>¶</sup> Psal. 40, 4

Blessed is the man <sup>r</sup> whiche maketh the Lord his trust, and regardeth not the proude, and suche as turne aside  
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Why are ye sad, O our soules, & vn-  
quiet within vs ? Trust in God : for <sup>Psal, 34.</sup>  
we will yet giue thanks: he is our pre-  
sent helpe and our God.

We hope we shal see the good things  
of the Lord in the land of the liuing.  
Looke therefore for the Lorde, deale  
manfully, comfort your heartes, and  
suffer the Lord : for hee is good vnto <sup>Lam, 3, 25</sup>  
them which trust in him.

Grant also grace, O moste mercifull  
God, that euerie one hauing <sup>1 Joh, 3, 4</sup> this  
same hope may purge himselfe, euen as  
thou art pure, through our Lorde Je-  
su Christ, Amen.

#### 4. A praier for the attai- *ning of christian hu- milite.*

**O** Almighty God, and most  
mercifull Father, king of  
heauen and earth, which  
hast greatly commended  
vnto vs the vertue of true  
humilitie, without whiche none can  
please thee.

For thou God <sup>Psalm, 113, 5</sup> dwellest on hie,  
and abasest thy selfe to beholde things  
g. 2. in

Psalme, 113, 7

in heaven and in earth: thou raisest the  
needie out of the dust, and liftest  
the poore out of the doong: thou seest  
the proud<sup>b</sup> in the imagination  
of their own hearts; thou puttest down  
the mightie from their seate, and exaltest  
them of low degree.

Luk, 1, 51

Vnto thee, O Lord, doe wee make our  
complaint with our whole heartes, be-  
seeching thee to instill into our mindes  
the affection of true lowlinesse, that is  
the consideration both of thy righte-  
ousnesse and Maiestie, and of our weak-  
nesse and imbecilitie, wee may fear  
thee alwaies in our calling, and walke  
humbly, not aspiring vnto higher  
things.

Phil, 2, 6

O Christ, sonne of the moste high,  
whiche wert from euerlasting in the  
forme<sup>c</sup> of God, and thoughtedst it no  
robberie to be equall with God thy fa-  
ther, but madest thy selfe of no repu-  
tation, and tookest vpon thee the shape  
of a seruant<sup>d</sup>, and wast made like vnto  
men, and found in shape as a man, thou  
didst humble thy selfe, and becamest  
obedient vnto death, euen the death of  
the crosse.

Mat, 20, 28

Phil, 2, 8

For euen of meere humilitie thou  
didst<sup>f</sup> debase thy selfe vnder all An-  
gels

Heb, 2, 9

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4. *for Christian humilitie.*

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els and men, when thou flangedst thy  
elfe down from the highest top of glo-  
rie to vtter shame, put on our flesh, thy  
Maiestie being hid and dissembled for  
time. And so becamest thou obedi-  
ent vnto thy Father, not onely in obey-  
ing him with greater reuerence then  
anie other creature else did: but al-  
so in offering vp thy selte a sacrifice  
for sinnes; thereby to redceme vs be-  
ing bondslaues thorough pride vnto  
sinne and death, and to exalt vs to  
an hope of eternall life; and withall  
by thine example to teache vs, and to  
propose an example of true lowlinesse,  
and humilitie, saying <sup>s</sup> Learne of  
mee, for I am meeke, and lowly in  
heart.

<sup>s</sup> Mat, 11, 29

Wee beseeche thee thorough thine  
humilitie and passion, giue vnto vs a  
contrite spirite, a <sup>h</sup> contrite and hum-  
bled heart, which thou despisest not, O  
Lord.

<sup>b</sup> Psal, 51, 17

For thou art neere vnto all them  
which are of a troubled heart, and wilt  
saue such as are humble in spirit. Thou  
regardest their praiers, and giuest to  
them thy grace, and thy secretes <sup>k</sup> are  
reuealed vnto the lowly.

<sup>i</sup> Psal, 34, 18

<sup>k</sup> Sirac, 3, 20

Grant therefore that, wee following  
g. 3. thy

thy footsteppes may humble our selues  
from the hart without hypocrisie.

**Sira. 19, 25** Turne our heartes that they be not  
wickedly humbled <sup>1</sup>, after the maner  
of hypocrites, whiche bow themselves,  
and are sad, casting downe their faces  
towards the earthe, whose inwarde  
partes notwithstanding are full of de-  
ceite.

**Col. 3, 12** O God holy-ghost, whiche art the  
ruler of our mindes, and the giuer of  
good gistes; which not onely commen-  
dest vnto vs benignitie <sup>m</sup>, lowlinesse,  
modestie, and patience, but also com-  
manded vs to haue those noble vertues  
that beeing clothed therewithall, wee  
may indeuor to fashion our selues after  
thee, thinking modestlie and soberly of  
our selues.

**Ro. 12, 10** Gouverne thou our mindes, that we  
may be subiect one to another, not on-  
ly honouring, but also preuenting <sup>n</sup> one  
another in doing the same, and alwaies  
applying our selues to humilitie;  
may seeke thy glorie, and the profit of  
our neighbor.

**Iob. 4, 13** Let neither pride <sup>o</sup> nor luxuriousnes  
haue dominion eyther in our sense  
or speeche: neyther let vs lift vppe  
our peacockes feathers, nor extoll our  
cielids



4. eie lids through arrogancie; neither glorie in proud and vaine opinions: <sup>p Philip. 2. 3</sup> but by humblenes of mind, submytting our selues one to another <sup>q Ro. 12. 10</sup> may think others better than our selues, & consider what our condition is. For man taken from the earth, must returne vnto the same, and be the heire <sup>r Sir. 10. 12</sup> of wormes and serpents.

Especially our request is, that wee be not puffed vp in spiritual giftes: remove arrogancie and pride from vs, that our heartes <sup>s Psal. 131. 1</sup> bee not lifted vp, nor yet our eies exalted; neyther let vs wade in greater & higher things than becommeth vs; cause vs to frame and tame our mindes like a childe newelie weaned whiche is lowlie with his mother. Let our mindes bee weaned like a childe <sup>t Matt. 18. 3</sup> knowinge not what pride meaneth.

Keepe the proude deuill vnder, that hee prouoke vs not to sinne, nor to swel vp through a vaine perswasion of fleshelie righteousnes, neyther wicked lie to boast of thy giftes, abusing them to our owne glorie, and contempte of others.

Suffer vs not to seeme wise <sup>u Esai. 5. 21</sup> in our owne eies. Amende this vice in  
g. 4. grafted

grafted in vs by nature, that no man loue or like him selfe too well, and in respect of himselfe contemne others, hauing not the like, or not so excellent gifts as he hath.

Suffer not good wits, and teachers armed with publike authoritie to bee pricked and tickled with the spurres of pride and curiositie, to the moouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdome descending from  
 Iam. 3, 15  
 16  
 aboue: but earthlie, sensual, and deuelish. For where emulation and strife is, there is sedition and all maner of euil works.

Grant therefore that all of vs being humble, maie bee exalted to eternall life, Amen.

## 5. A praier for wedded folkes.



Most holie GOD, and mercifull Father, whiche of thy singular prouidence, and woonderfull wisdome diddeste ordeine Matrimonie in Paradise, and that in the time of innocencie, for the

the multiplieng and conseruation of  
mankinde: thereby to gather vnto thy  
selfe continually out of godlie families  
an holie catholike Church, which may  
rightlie acknowledge, serue and cele-  
brate thine holie name for euermore,  
and deliuer the true vnderstanding of  
thee vnto posterities by one generati-  
on to another.

This thine institution did thy sonne  
God coequal with thee and coeternal,  
confirme and adorne in Cana of Ga-  
lile by turning water<sup>b</sup> into good wine. <sup>b</sup> Iohn. 2,  
A notable honoring of mariage doubt-  
les for Christ not onelie to be present  
himselfe at the nuptiall feast, but also  
to set out the same with the first mira-  
cle that hee wroughte after his natiui-  
tie.

Likewise thy holie Spirit dooth wit-  
nes by the worde deliuered vnto vs,  
and saith, that <sup>c</sup> mariage is honoura- <sup>c</sup> Heb. 13,  
ble among all. And the same thy Spi-  
rit reioyceth in three thinges, <sup>d</sup> which <sup>d</sup> Sira. 25,  
are commended bothe before GOD  
and man, in the concorde of brethren,  
in the loue of neighbours; and in a  
man and wife that agree well toge-  
ther. For such as bee at variance can  
neither call vpon thee as they shoulde,

g. 5.

nor

nor please thee as they ought.

O Eternal God, it is sufficiently apparant, with what a rage and insatiable hatred, Satan the most deadlie enemy to all thy workes, dooth labour and lett himselfe to the breaking off and ouerthrowe of this thy sacred ordinance.

Wherefore, we beseech thee, impart thy fauor vnto all married folkes, that they may acknowledge thee to be the autor and institutor of this knitting together in wedlocke; and know and belecue stedfastly that they are in a good estate, wherein they maie please thee through Christ thy sonne.

For hauing this comfort, they will more willinglie and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name. But such as doubt of their kind of life, hauing their consciences wounded, and troubled mindes, can neither cal vpon thee truelie, nor cheerefullie go about and finish their affaires.

Grant therefore vnto all and euerie married bodie, that in true faithe and confession they maye reteine the indissoluble chaine of wedded state, and the strong bondes of godlie fellowshippe: that

that they may loue one another, and in the sweate of their browes eate their bread; and bring vppe their children in al godlines, through instruction, and information of the Lord, and neuer feare the crosse which accompanieth this kind of life.

\* Gene, 3

\* Ephes, 6

Worke so, that Satan by no meanes weaken and ouerthrowe this thynce ordinance, nor that married folks, wearied with the troubles of wedded lyfe, raise mortall hatred among themselves, and so detest and abhorre thys thine holyc institution, and seeke vnlawfull diuorcementes. For by this engine of incredulitie, and snare of mistrust being comprehended, they wil easily rushe headlong into enormous offences, by casting off the yoke of the Lord, and be carried through dissention into horrible confusions of concupiscence, to adulterie, whordome, wicked forsakinges, so long, till polluted with filthy spots, and defiled with most horrible staines, they bring themselves headlong into euerlasting tormentes.

Grant therefore, O moste mercifull God, that all at debate may come to amitie, and be reconciled in thy Name,  
and

and being mindfull of the knot of marriage, and mutuall bond betweene them, may dwell and liue peaceably together in true faith, and feare of thy name.

Cor. 7, 3

That husbandes <sup>s</sup>, abusing their authoritie, doo not exercise tyranny ouer their wiues, but rather loue them, and dwell with them according to knowledge <sup>h</sup>, giuing honour vnto them as vnto the weaker vesselles, euen as to them which are also heires of grace and life.

Pet. 3, 7

Gen. 3, 16

Likewise that matrones contemne not theyr husbandes, denying subiection <sup>i</sup> but rather studie by chaste obedience, and holy conuersation and lowlinesse to overcome them.

Let neither hate other extreemely, and so violate the state of marriage, and bring themselves out of thy fauour, through their discord and contention whereby their praiers bee interrupted. For where neither part doo their dutie, there must needs insue first pouertie, subtiltie, lying, and all impietie: afterwarde a wounded conscience, and last of all vtter despaire.

O moste chaste God, which diddest therefore institute the order of matrimonie, that by the same bothe the  
weak

6.

*for youth.*

109

weake nature of mankinde, might liue purely in lawfull wedlocke, and an holie Church be gathered vnto thy selfe: giue thy blessinges to al which are marryed, that they may haue godly children, and their wiues <sup>k</sup> proue like the <sup>k</sup> *psal, 12* fruitfull vine, and theyr children appeare like the oliue braunches rounde about their table, and may see their childrens children, the peace and safetie of the church, the which Christ thy sonne repaire of mankind by takyng our flesh vpon him, hath copled to him selfe, which liueth and raigneth with thee in the vnitie of the holy spirite a God for euermore, Amen.

## 6. A praier for yoong *folkes.*



Most mercifull God, and eternall Father, whiche out of the mouthe of babes <sup>a</sup> and sucklinges <sup>a</sup> *psalm,* hast ordained strength of thy praise: and wilt also <sup>b</sup> that yong <sup>b</sup> *ps, 148* men and maidens, old men & children should praise thee the eternall God, in true confessing, inuocating, and celebrating thy diuine Maiestie, thorough

roughout all generations for evermore.

Thou hast enioyned vnto children  
 Ex, 20, 12 that they shewe due honour, subiecti-  
 out, 5, 16 on, and reuerence to their parents, and  
 rach, 3, 9 obey them willingly in all good and  
 lawfull thinges.

We beseech thee on the behalfe of al  
 infantes, children, and yonger sorte,  
 as wel maidens, as of the malekind, im-  
 plant in them a true feare of thy name,  
 that from their youthe they may con-  
 fesse thee d to bee the onely true God,  
 and Iesus whome thou hast sent to bee  
 Christ; and encrease dayly in this  
 wholefome knowledge, profiting as in  
 Ioh, 17, 3 yeeres e so in fauor both before thee  
 Luk, 2, 53 and men.  
 Sam, 1, 26

Let them not cast off the yoke of o-  
 bedience and subiection, neither yet a-  
 base the gentlenes of their parents and  
 elders vnto libertie of sinning, nor by  
 theyr hardnesse and austerity conceiue  
 an hatred against them, and refuse  
 their correction: but make them pati-  
 ently to take their warnings and disci-  
 pline of their parentes in good part,  
 to the glory of thy name, and saluation  
 of their owne soules.

O Christ, louer of mankinde, which  
 comman-



6.

*for yoush.*

I 11

commandedst children to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deere good wil, laieng thine hands vp on them didst blesse them.

Mat. 19.  
Mark. 10.  
Luke. 18.

Wee beseech thee, which for our sakes wast borne an infante, and didst shed thy most innocent blood vpon the altar of the crosse, as wel for infants as for elder folkes, blesse thou al infants, and children: impart thy grace vpon them, that they maie feare thee, and haue their parents in great reuerence, according to thy will, which is a most certaine rule of al iustice and vprightnes.

Keepe them therefore that they be not infected with false doctrine, and superstitious scruiice, neyther yet seduced from true religion through wicked and vngodlie behauior.

Preserue them from wicked compaignie, and filthy fellowship, which as contagion and leuen ouercommeth and perceth the whole lumpe: keepe them from riotousnesse and drunkennesse: from wandering concupiscence: from idlenesse which ministreth matter and nourishment vnto all vices.

1. Cor. 5.  
Galath. 5.

Remcoue awaie all shamefull examples,

Mat. 18, 6

amples, and take awaie all offences<sup>k</sup> that the yonger sort beholding the multitude of sinners, followe not the steps of the wicked, and without feare enter into their moste abominable waies.

2, Ti. 2, 10

Giue vnto all yong scholars a good wit to conceiue, a good capacitie to vnderstande, and a good memorie to beare awaie good lessons, and to lerne from their infancie those things which maie instructe them to saluation<sup>i</sup> by faith which is in Christ Iesus.

2, Timo. 3, 16

For euerie scripture<sup>k</sup> giuen by the inspiration of GOD, is profitable to teach, to reprocue, to correct, and to instruct in righteousness, that the man of God maie be absolute, being instructed to al good workes. The entrance into thy wordes<sup>l</sup> giue th lighte to the blind, and vnderstanding to the simple.

Psalm, 119, 30

Psa. 119, 9

Pro. 22, 6

Grant therefore that from their youth<sup>m</sup> they maie exercise themselves in thy commandements. For the firste institution dooth much good, yea<sup>n</sup> the whole race of their life afterwarde dependeth vpon the same.

O GOD the Holie ghoſte, whiche workest by thy word and sacramentes,  
and

and thereby gatherest vnto thy selfe a church, not onelie from the elder sort, but also from the yonger, we beseech thee maintaine schooles and scholers, which are the seed of thy Church, and direct their studies vnto the honour of thy glorious Name.

Turne the harts of youth to the loue of true doctrine and vertue: whereby they maie come to good behauour in manners, and to sounde learning of mind.

Maintaine the schooles wherein the tooings and sciences are taught, which thou hast reuealed vnto mankiade as necessarie helpes to teache withall; that so the pure sounde of thine heauenlie doctrine maie be heard and retained in the true and right Congregation.

And forasmuch as the verie cogitations ° of mans heart, are euill euen ° Gene, 6  
from his youth; & our nature through Matt. 15, 1  
the fall of our first parentes euen from  
our yong yeares is corrupted & prone  
to al wickednesse, that easilie it cannot  
be brought vnder the subiection of an  
other. For P foolishnes is bound in the P Pro. 22  
hart of a child.

Giue them wisedome and learning,  
that

Prou. 6, 21

that they delight not in wicked affections, and so growe in malice and stubbornnes, waxing wild and resisting godlie and honest admonitions, and that, beeing beecome vnbrideled, savage, vntractable, and paste learning, they prooue not obstinate in wickednes and disobedience, but make them through thine instinct to learne and embrace thy commaundements, and to binde thy lawe<sup>a</sup> continuallie about their heartes, and tie it aboute their necks, that thy grace and gift maie increase by grace, vntill, growing to mans estate, they become profitable instrumentes of thy Church, and teachers of righteousness, and abide conioined with thee, whiche Iyucste and reignest a God worldes without ende, Amen.

## 7 A praier against the dominion of Satan.



Act. 12, 12

1hn. 14. 30

Luk. 11, 21

Orde IESV Christe,  
Sonne of the Almighty  
God: greate is the rage<sup>a</sup>  
and tyrannie of the  
Diuell, whiche beeing  
strong and armed<sup>b</sup> keepeth his courte

to

7. *against the dominion of Satan.*

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to possesse the same in peace, and to augment his kingdome of darkenesse, wherein reigneth horrible idolatrie, hatred of thy truth, and diuers abominable worshippings, with all kinde of shamefull transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnesse, and obstinate malice of those men, which suffer themselves to be ruled by Satan, and followe the beast <sup>c</sup> vnto all kinde of impietie. In whome the God of this worlde <sup>d</sup> hath blinded the mindes of infidelles, that the light of thy glorious Gospell, whiche is the image of God, shoulde not shine in them. But are held captiue <sup>e</sup> at the diuels pleasure, whose heartes he doth possesse, and is mighty in the children of darkenesse, so that subduing the naturall powers, hee carrieth them into horrible wickednesse, whiche indeede, after suche a beastly rage, and so furiously woulde not rushe into all filthie and vile wretchednesse; wer they not driuen thervnto through the force of Sathan, whiche carrieth them hither and thither as hee list, like bondslaues, vntill at length they fall vnto blaspheming of thy moste holie

<sup>c</sup> Rem. 13  
<sup>d</sup> 2. Cor. 4  
<sup>e</sup> 2. Tim.  
Rom, 1,

lie name : so that conuicted of their owne conscience, they impugne, and mortally pursue thy worde of purpose, committing thereby the sinne against the holy-ghost.

For then wittingly and of purpose they denie the manifest and knowne trueth of God through obstinate malice and voluntarie stubbornesse, and persist impenitent, they become blasphemers of God. Because wittingly and maliciouly, euen against their conscience, they call <sup>1</sup> good euill, and euill they affirme to bee good, putting light for darcknes, and darckenesse for light.

There is none hope of the forgiveness of this sinne. Suche blasphemie is not forgiven <sup>2</sup> neither in this worlde nor in the world to come. Because they conuert the onely remedie of saluation into deadly poison, and with an affected ignorance they continue in manifest impietic against their conscience.

And therefore they cannot laie the fault of their wickednes vppon others: because not against, but with their willes they prostitute themselues before the diuell, and obey the Prince  
of

Mat, 12, 31  
Mark, 3, 29

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7. *against the dominion of Satan.*

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of darkenesse withall readines of mind;  
and studie without repentaunce to  
draw others vnto euerlasting perdition  
by the example of their wicked  
life.

O Christ, king of glorie, whiche art <sup>h</sup> Luk, 11  
stronger <sup>h</sup> then the Diuell, and hast  
spoiled him of all his armour wherein  
he trusted. Thou hast bruised in peeces  
that monstrous Leuiathan <sup>i</sup> of an huge <sup>i</sup> Job, 40,  
and woonderfull bignesse; and brought  
vnder feete the mightie and strong  
Goliath <sup>k</sup> whiche obrayded thyne <sup>k</sup> 1, Sa, 17,  
hoast.

Wee beseeche thee, shew forth thy  
power, and bring the diuell vnder our  
feete <sup>i</sup>, destroy his kingdome that we <sup>i</sup> Ro, 16,  
runne not into the sinne of blasphemie,  
neither goe about to extinguishe in our  
selues the light of the holie-ghost, nor  
kicke against the same.

O thou mightie Giaunt, whiche  
hast cast headlong into hell the verie  
Angels whiche sinned <sup>m</sup>, bound with <sup>m</sup> 2, Pet, 2,  
the chaines of darkenesse, so to take  
from them all power, that they rule  
not ouer the faithfull, and holy ones:  
take vs out of the flood of heresies,  
and prophane opinions: & suffer vs not  
to be drowned in the lake <sup>a</sup> burning <sup>a</sup> Reue, 19,  
with

with fire and brimstone.

O Christ the leader vnto life, which dying diddest destroy our deathe, and by rising againe repaire our life, take vs vnto thee, that being ingrafted and vnited to thy bodie, wee bee neuer  
Ephes, 4, 15 separated from thee our head °.

And quicken vs beeing once dead  
Ephes, 2, 11 P through sinne, wherein wee walked according to the custome of this world after him which is prince of the aire, and worketh in these daies within the children of vnbeliefe, among whome we our selues also walked sometime in the concupiscence of our flesh, dooing those things which delighted our senses and fantasies. For by nature wee were the sonnes of wrathe, euen as others.

But nowe thou, O God, whiche art riche in mercie °, for thy great kindness sake wherewith thou louest vs: gouerne vs by thine holye spirite, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the race begunne, may attaine through thy grace vnto the saluation of our soules.  
Rom, 3, 4

Take awaie from vs that whiche is deformed by our corrupt nature, and  
continue



continue that whiche thy grace hath wrought within vs, that sinne<sup>r</sup> reigne Rom. 6. not in our mortall bodies, neyther we obeie it in the vnlawful lusts thereof.

Assist vs with thine aide, that being deliuered from sinne, we maie bee the seruantes of righteousnesse, and obeie that doctrine from the hart wherevnto we are brought, giuing our members, seruantes of righteousness vnto sanctification: so shal we serue thee our true God, heere in the kingdome of grace heereafter in the kingdome of glory whiche liuest with GOD the Father and the Holie ghost for euermore, Amen.

## 8. Euening praier, on Tuesdaie.



Blessed GOD, and father of our Lord Iesu Christ, of thine abundant and greate mercie haste thou preserved vs miserable men this daie from the crueltie and tyrannie of Satan, and from sundrie perils and calamities.

Thou

Thou hast shewed vs great troubles  
 Psal. 71. 20 <sup>a</sup> in our life; notwithstanding thou re-  
 turnedst and didst reuiue vs, and re-  
 kedst vs out from the deapthe of the  
 earth. Thou hast increased our honor,  
 and returning didst comfort vs.

Strangers rose vp againste vs <sup>b</sup> and  
 Psal. 54. 3 tyrants sought our soules, they put not  
 thee before their eies: but thou, Lord,  
 didst helpe vs; and thou art the vphol-  
 der of our soule. Thou wilt reward euill  
 vnto our enemies, & in thy wrath wilt  
 thou destroy them.

Therefore <sup>c</sup> wee wil remember thee  
 on our beds, and thinke vpon thee in  
 the night watches. At midnight we wil  
 rise to giue thanks vnto thee <sup>d</sup> because  
 of thy righteous iudgement; we wil be  
 companions of al them that feare thee  
 and keepe thy preceptes, and medi-  
 tate euermore of all thy maruellous  
 workes.

We will praise thee for thy faithfulness  
 Psal. 71. 22 <sup>e</sup>, O God, they are confounded  
 and putte vnto shame that seeke our  
 hurt.

Out of the deepe places <sup>f</sup> haue wee  
 Psal. 110. 1 cried vnto thee, O Lorde, Lord heare  
 our voice, let thine eares attende to  
 the voice of our praiers, and forgive

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all our sinnes which hytherto wee haue committed.

We haue sinned s before thee, O s Baru. 2, s  
 Lorde, we haue not harkened vnto thy voice: wee shewed our selues rebels against thee in not beleeuing thee, and haue not obeyed thy words, wee haue not beleued thee our Lord God, and being scattered wee departe awaie, because wee would not heare thy voice. Therefore hast thou turned awaie thine eares from our praiers, and haste suffred vs to waxe faint in our wickednes.

But now, Lord, thou art our Father, but we are claie: thou art our maker, and wee are al the workes of thine hands.

Therefore be not angrie, O Lorde, ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onelie begotten Sonne which maketh intercession for vs; and is the propitiation for our sinnes, and not for ours onelie<sup>h</sup> but also for the sinnes of the whole world. For his sake which is our welbeloued Aduocate, heare vs, and haue mercie on vs. h 1.Ioh. 2,

Wee acknowledge our sinnes vnto

H.1. thee

*Psal. 32, 3,* thee<sup>l</sup>, and wil not hide our iniquities  
We thought, we will confesse againste  
our selues our vnrighteousnesse, and  
thou forgauest the punishmente of our  
sinne.

Incline thine care vnto vs, make  
hast to deliuer vs this night, that none  
euill happen vnto vs.

*Gen. 37, 5* Adornish our soules of miseries to  
*Nomb. 12, 6* come. Euen as thou diddest arme the  
Patriarches, and Prophets by dreames  
and visions<sup>k</sup> in the night, when sleepe  
came vpon them from dangers nigh at  
hand through thine heavenly oracles:  
so gouerne and preserue vs in sleep,  
that our soules come not into danger,  
*Iob. 36, 13* neither<sup>l</sup> fal vpon the sword and pit of  
perils.

*Wis. 17, 3* Defend vs this night from vncleane  
and troublesome spirits,<sup>n</sup> let not they  
rushings, ragings, and misrule disquiet  
vs.

Keepe vs good God, from sightes of  
Satan, from snares and illusions of the  
diuell.

*Gene. 1, 1* O God maker of all things,<sup>n</sup> accor-  
*Psal. 137, 1* ding to thy wonted goodnes, be thou  
our watchman and keeper<sup>o</sup>, so shall  
no vaine apparitions and dreames of  
the night trouble vs, nor the diuel dis-  
quiet

quiet vs.

For <sup>p</sup> in the waie of thy iudge- <sup>p</sup> Esai, 6,  
mentes we dōo looke for thee, O Lord;  
the desire of our soule is to thy Name,  
and to the remembrance of thee.  
With our soules haue wee desired thee  
in the night, and with our spirits with-  
in will wee seeke thee in the mor-  
ning.

Our soules waite on the Lorde <sup>q</sup> <sup>q</sup> Psal, 130,  
more then the morning watch watch-  
eth for the morning.

Heare our crie, O Ood <sup>r</sup>, giue eare <sup>r</sup> Psalm, 61,  
vnto our praier.

From the endes of the earth we will  
crie vnto thee, when our heartes be op-  
prest, bring vs to the high rock: for thou  
art our hope, a strong tower against the  
face of the enimie. We will dwell in thy  
tabernacle for euer, wee shall be pro-  
tected vnder the couering of thy  
winges.

Ligten our daies and yeares accor-  
ding to thy good pleasure: for thy  
mercie and truth shall keepe vs.

O Christ our defender, beholde;  
repreſſe our enimies; gouerne thy ser-  
uauntes whiche thou hast bought with  
thy pretious bloud <sup>r</sup>, bee mindfull of <sup>r</sup> 1, Iohn, 1, 9,  
vs, O Lorde, in this heauy bodie <sup>r</sup>; <sup>r</sup> Rom, 7, 27,  
h. 2. thou

thou whiche art the defender of the  
soule be present with vs.

To God the Father, and to his  
onely sonne, with the spi-  
rit the comforter, be al  
praise and glory  
for euermore,  
Amen.



I. On Wednesdaie,  
*Morning praier.*



Ex, 29, 38  
om, 28, 3  
Ch. 16, 37  
Chr, 13, 11

Almightie, and mer-  
cifull God, which ga-  
uest the people of Is-  
rael in charge <sup>a</sup> eue-  
rie daie both in the  
morning and at night  
to offer vnto thee a burnt offering for  
a sweete sauour in thine eares, that  
thereby they might glorifie thee, and  
giue thee thanks for the benefite of  
their protection both night and daie:  
rising this morning wee offer vnto  
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*Morning prayer.*

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thee the sacrifice of thanksgiuing <sup>b.</sup>

<sup>b</sup> Psa, 50,

We glorifie thee, o eternall God, for  
breaking the chaines <sup>c</sup> of the darkenes  
of this night. We will offer vnto thee  
a sacrifice of praise, and call vpon thy  
Name.

<sup>c</sup> Psa, 116,

We will praise our GOD <sup>d</sup> whiche  
brought vs out of darkenesse and the  
shadowe of death, and brake the bonds  
wherewith wee were tied in the night;  
he hath deliuered our soules from pe-  
rils, by bringing vs safe and sounde to  
the morning light.

<sup>d</sup> Psa, 107,

Wherefore we offer before thee the  
calues of our lips <sup>e</sup> for a morning sa-  
crifice, and with our tooinges doe wee  
praise thee, o Lord.

<sup>e</sup> Hose, 14,

Our mouthes <sup>f</sup> shall bee filled with  
thy praise, and with thy glorie euerie  
daie.

<sup>f</sup> Psa, 71,

Our tooinges shall talke of thy righ-  
teousnesse <sup>g</sup> and saluation euerie daie.

<sup>g</sup> Psa, 35,

Our lips shall speake of thy praise <sup>h</sup>,  
and our tooinges shall intreate of thy  
word.

<sup>h</sup> Psa, 119,

Our soules shall bee filled as it were  
with fatnes <sup>i</sup>, and with the lips of re-  
ioicing shall our mouthes extoll thee.

<sup>i</sup> Psa, 36,

We will praise thy name with songs  
and magnifie thee with thanksgi-

<sup>j</sup> Psa, 69,

h.3.

uiz

Psal, 69, 31 uing: which please thee better then eyther ox or calfe that hath hoines and hoofes.

Psal, 119, 14 Wherefore let the sacrifice of our mouthes <sup>1</sup> which wee offer vnto thee nowe this morning, and the meditations of our heartes bee gratefull in thy sight.

Ps, 119, 108 O Lorde, wee beseech thee <sup>m</sup> accept the free offering of our mouthes, and teach vs thy iudgementes, that we may doo thy wil according to thy good pleasure.

Psal, 88, 13 Vnto thee, O Lord, we will crie <sup>a</sup> and sorely shall our piaiers come before thee.

Rom, 6, 4 In this morning doo we beseech thee, by the resurrection of our Lorde Iesu Christ thy welbeloued sonne, that, as, hee was raised <sup>o</sup> from the dead by thy glorie: so thou wilt raise and lift vs vp this morning, that rising out of the filth of sin, and leauing the beds of vnrighteousnesse, wee may put on the newe man whiche is renued in knowledge <sup>r</sup>, after the image of thee <sup>a</sup> whiche didst create him, & giue not ouer our selues to sleepe and snorting.

Col, 3, 10 Awake nowe our soules <sup>r</sup> whiche  
Ephe, 5, 34 sleepe; rise from the dead, and Christ will



will lighten yee.

For certes it is hie time that wee should arise from sleepe<sup>c</sup> the houre of<sup>c</sup> (Ro. 13, 1) our watching being nighe, and our saluation neerer than when we beleecued. The night is passed, and the daie is at hand.

Grant therefore merciful God, that casting off the workes of darknes, and putting on the armour of light we may walke honestlie as in the daie, not in gluttonie, and droonkennes<sup>c</sup>, neither in chambering and wantonnes<sup>c</sup>, nor in strife and enuieng, but may put on our Lorde Iesu Christe<sup>c</sup> by true faith,<sup>c</sup> (Luk. 11, 3) and good workes whiche maie smel of<sup>c</sup> (Gal. 5, 22) him, that tasting of his sweetnes, at no time wee maie bee separated from him.<sup>c</sup> (Rom. 12, 1) Verse.

Wherefore we beseech thee, ô Lord, continue thy goodnes towarde vs, and grant that all our praiers and workes maie both begin from thee, and ende through thee.

Vouchsafe, O Lord, to keepe vs this daie without sinne. Let thy mercie bee vpon vs as we trust in thee.<sup>c</sup> (Psa. 33, 1)

O Lord, keepe our tooenges from euil<sup>c</sup>, and our lips that they speake no guile.<sup>c</sup> (Psa. 34, 1)

h.4. Remoue

1. Pet. 2, 1

Remoue from vs all filthie speech;  
vanitie of wordes, and all scurilitie,  
that we blabbe out nothing rashlie, or  
vndiscreetlie to the hurt of our neigh-  
bour.

Sir. 2 2, 26

Who shal sette a watche before our  
mouthes<sup>b</sup>, and a sure seale of wisdom  
before our lips; that we offend not in  
our speech, that our toongs doo not de-  
stroie vs.

Sir. 28, 24

Omnipotent God, put thou a watch  
vpon our mouthes,<sup>c</sup> and a doore vpon  
our lips, that our mouthes transgresse  
not, neither our lippes bee opened to  
speake that is vnseemelic: that our  
mouths maie meditate vpon the truth<sup>d</sup>  
and our lips abhor wickednes; that  
all the words of our mouthes maie bee  
sincere, and no lewdnes or frowardnes  
found in them.

Proue. 7, 6

7  
8

Grant merciful God, that descen-  
ding into our soules wee maie repre-  
hend and condemne the spots, and vi-  
ces within vs, and not forgetting our  
selues, iudge others<sup>e</sup>, and thereby fall  
into thy dreadful iudgements.

Matth. 7, 1

O Lorde, deliuer vs from lieng lips,  
and from a deceiptfull toong, whose  
mouth<sup>f</sup> is softer than butter, & their  
words more gentle than oile, and yet  
are

Psal. 120, 2

Psa. 55, 21

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2 *for the knowledge of God.*

129

are moſte pearcing dartes. They haue  
ſharpened their tooꝑs like ſerpents<sup>b</sup>,  
the poiſon of aſpes is vnder their lips.  
Keepe vs, O Lord, both now and euer-  
more.

<sup>b</sup> Pſa. 140, 3

Send thy word<sup>i</sup> and heale vs, Lord,  
through our Sauour Chriſt thy belo-  
ued ſonne, Amen.

<sup>i</sup> Pſ. 107. 20

2 A thanksgiuing for the  
*knowledge of God.*



E giue thee thanks, O Fa-  
ther, Lord of heauen and  
earth, <sup>a</sup> becauſe thou haſt  
hid the myſterie of thy  
worde, which is the Goſ-  
pell of our ſaluation by thy Sonne,  
from the wiſe<sup>b</sup>, and menne of vnder  
ſtanding in this world, and haſt reuea-  
led the ſame to babes of baſe degree:  
certeinlie ſuche was thy good plea-  
ſure.

<sup>a</sup> Sirac 10, 4

<sup>b</sup> Mat. 11, 25

Thou haſt giuen vs al things in thy  
Sonne<sup>c</sup>, whome none knoweth but  
thou Father, neyther dooth any know  
thee except the Sonne, & he to whome  
thy ſonne ſhall reueale thee<sup>d</sup>.

<sup>c</sup> Ro. 8, 38

<sup>d</sup> Matt. 7, 17

We worſhip thee, we praiſe thee, we  
glorifie thee, we giue thee thanks for  
h. 5. the

1. Cor. 2, 7 the hid wisedome <sup>e</sup> which thou didst determine before the worlde, for our glorie, which was neuer knowne to the Princes of this world, nor at any time to the sonnes of men, as it is now reuealed by the spirit, to know the communion of the mysterie, which was hid from al ages, <sup>f</sup> but is now opened to thy saintes, to whome thou wouldeste haue made knowne, what be the riches of this glorious mysterie.

It is thine owne working, and of thy free mercie <sup>s</sup> that we are made heires <sup>g</sup> Rom. 3, 24 <sup>h</sup> & partakers of the promise in Christ <sup>h</sup> Rom. 4, 13 Iesu through the Gospell, which bringeth vs tidings and assurance of the euerlasting riches of thine infinir goodnes and mercie.

Blessed be God <sup>i</sup> euen the father of our Lord Iesu Christ which hath blessed vs with al spiritual blessings in heauenlie things by Christ, and hath chosen vs in him before the foundations of the worlde, that we should be holie <sup>k</sup> and without blame before him by loue, whoe hath predestinated vs <sup>l</sup> to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, whereby hee loueth vs in his beeloued, thorough whome we haue

haue redemption by his blood, euen the forgiuenesse of sinnes, according to the riches of his grace, wherein hee hath abounded toward vs in all wisdom and vnderstanding, and hath opened vnto vs the mysterie of his will according to his good pleasure, whiche he had purposed in himselfe, euen vntill the dispensation of the fulnesse of time, that hee might gather in one all thinges, which both are in heauen and which are in earth, euen in Christ: by whome also wee are chosen when wee were predestinated according to the purpose of him which maketh al things after the counsell of his owne will, that wee might bee to the praise of his glorie, whiche hoping haue beleueed in Christ when we heard the worde of trueth, euen the Gospell of saluation.

And this grace thou diddest extend toward vs, not by the workes of righteousness<sup>m</sup> which we had done, but according to thy mercie thou saudest vs, and diddest call vs with an holie calling, not according to our workes<sup>n</sup> but according to thine owne purpose and grace, which was giuen to vs through Christ before all times, and is now

<sup>m</sup> Titus, 3, 5

<sup>n</sup> 2, Tim, 1, 9

now made manifest by the appearing of our sauior Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospell.

Ro. 16, 25

To thee therefore ° whiche art of power to establish our harts according to the reuelation of the mystery which was kept secret since the worlde began, (but nowe is opened, and published among all nations by the scriptures of the prophetes, at the commandement of the euerlasting God for the obedience of faith) to thee, we saie, God, only wise; be praise through Iesus Christ for euer, Amen.

We beseeche thee, that according to the operation <sup>P</sup> and working of thy mightie power, we may continue constant in true faith and wholesome doctrine, and at no time forsaking the wisdom opened in the Gospell, may followe the iudgement of worldly reason, and fleshly vnderstanding <sup>q</sup> which thou hast besotted, and altogether confounded in searching thy hidden mysteries.

1 Ma. 16, 17

For that spirituall wisdom <sup>r</sup> dooth farre exceede all wisdom and vnderstanding of the creatures, wherunto

Cob. 10

flesh

flesh can not attaine, neither can our blood reueale, nor yet the natural man<sup>r</sup>, although hee be endued with great sharpnes of wit, and worldly vnderstanding, perceiue the same. 1, Cor, 2,

Grant we beseech thee, that we may bee thy simple, and little ones<sup>r</sup> receiuing from thee the word of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshly wisdom, but being made voyde of our proper vnderstanding, may bring our minds into a goodly captiuitie. 1, Cor, 13,

Let thy sonne, whiche descending from aboue brought with him the eternall wisdom of the Gospell from thy bosome, and was made a sacrifice on our behalfe, but now exalted to thy right hand bestoweth his giftes<sup>n</sup>, let him wee beseech thee, shine in our heartes. Ephes, 4,  
Ephes, 4,  
1, Cor, 13,

Likewise, cause thine holy spirite to instill into vs hys diuine light, and breath vpon as the new flame of thine heauenly knowledge, till departing into eternall life wee may beholde thee the onely and true God face to face, which liuest and raignest in perpetuall glorie, Amen.

A

### 3. A praier for the attaining of Christian charitie.

Ioh, 13, 34



I, Ioh, 3, 17

I, Ioh, 3, 16

Ioh, 13, 35

Christ, sonne of God,  
whiche art the sincere  
and perfect charitie: lo-  
uing vs euen to the end,  
and therby diddest suffer  
a cruell death vpon the altar of the  
crosse to deliuer vs from euerlasting  
death, and perpetual tormentes, and to  
allure vs by that thine example vnto  
amitie. That as thy will was to suffer  
death on our behalfe: so we hauing the  
riches of this worlde, shoulde be so  
farre from keeping backe our almes  
and reliefe from the poore<sup>b</sup>, or shut-  
ting vp our bowelles and compassion  
from them, that in the case of necessity,  
we should giue our liues<sup>c</sup> for our bre-  
thren.

For both our profession requireth  
the same, and is the token whereby the  
true Christians are knowne, according  
to thy word<sup>d</sup>. By this shall men know  
that ye are my disciples, if yee loue one  
another.

Which loue ought to bee the rule of  
all our actions. For all thinges are to  
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bee examined by the rule of charitie,  
which being banished <sup>e</sup> all other gifts <sup>e</sup> 1. Co. 13,  
are corrupt and profit nothing.

We beseech thee by thine hote bur-  
ning and abundant loue, inflame our  
cold harts with the affection of vnfa-  
ined good will, that we maie loue thee  
with the Father, and the holie spirit in  
one eternal and inseparable essence, a-  
boue al things with our whole heart <sup>f</sup>, <sup>f</sup> Deut. 6,  
with the all our soule, and with the all our  
strength; and keepe that commande-  
ment whiche againe and peculiarie  
thou didst commend vnto vs, saieing <sup>g</sup>, <sup>g</sup> Ioh. 13, 34,  
A new commandement giue I to you,  
that ye loue one another as I haue lo-  
ued you, that euen so you loue one a-  
nother.

Thou likewise, O Sonne of GOD,  
when thy death was nighe, didst begge  
that the loue <sup>h</sup> wherewith the eternal  
Father loueth thee, maie bee in thy ser-  
uants. <sup>h</sup> Ioh. 17, 26

Expresse in vs the similitude of thy  
good will, and turne vs into suche a  
shape, that our soules, by the lighte <sup>i</sup>  
and motion of the holie Spirite maie <sup>i</sup> 1. Co. 3, 16,  
bee coupled with the thine Eternall Fa-  
ther; and that the image of like inte-  
gritie, <sup>k</sup> knowledge, righteousnes, and <sup>k</sup> 2. Cor. 4,  
affections

affections maie shine in vs, as dooth in thee, which art the brightnes of the eternal Father in the most pleasant and perpetual harmonie.

Rayse vp in vs a desire of brotherlie and entire good will, that euerie one maie haue a care to helpe his brother; <sup>1</sup> Rom. 12, 4 euen as members of one bodie <sup>1</sup> haue a mutuall compassion ech of other, so wee maie loue among our selues vnfaiedlie, and abound in mutual friendship one towardes another, that our harts may be confirmed and vnblameable in holines before God.

Giue grace that our loue maie bee perfect, wanting no part due vnto the same, not fained, <sup>m</sup> false, or hypocritical, not waiward, tedious, disdaineful, not hunting after profit.

Grant therefore that we may abhor that which is euil, and be affectioned to loue one another with brotherlie loue.

Make vs patient <sup>n</sup>, bountifull, not enuious, no boasters, not puffed vp <sup>4</sup> 1. Cor. 13, <sup>5</sup> not proude, no seekers of our owne, not easie to be moued vnto anger, no thinkers of euils, no reioycers in wickednesse, but reioycers in the truth, to suffer all thinges, beleeeue all thinges, hope

hope al things, and so to loue one another mutuallie<sup>o</sup> not in word & tongue onelie, but in deede and truth; not abusing Christian libertie<sup>r</sup> as an occasion vnto the flesh, but by loue to serue one another.

Inflame our breasts, that after thine example<sup>1</sup> wee maie vnfeinedlie loue euen our verie enemies<sup>r</sup>, and blesse them y<sup>e</sup> curse vs; doo good vnto them which hate & hurt vs, leauing reuengment<sup>r</sup> alwaies to thee.

O Lambe of God which takest away the finnes of the world, take from vs al bitternes<sup>r</sup> and anger, and wrathe, and crieng and euil speaking, with al maliciousnes. For he which loueth not his brother,<sup>u</sup> knoweth not God, but abideth in deathe, and dooth vainlie boast against the truth.

Grant therefore to vs whiche are translated<sup>x</sup> from death to life, that retaining the studie of concord<sup>y</sup> we may loue one another, and put awaie bitter emulation, forgiuing al men euen from the heart, euen as thou hast forgiuen vs.

Let not the Sunne go downe vpon our wrathe,<sup>z</sup> giuing place to the Diuell, but let vs be quiet,<sup>a</sup> puttinge on tender

\* 1. Io. 3.

r Gala. 5.

1. Pet. 3.

r Mat. 5.

r Rom. 12.

r Eph. 4. 3.

\* 1. Io. 3. 1.

\* 1. Io. 3. 1.

y Colof. 3.

z Eph. 4. 2.

a Col. 3. 1.

1. Tim. 1. 5

Ro. 13, 10

Galat. 5, 6

1. Ioh. 4, 16

Rom. 8, 38

tender mercie, kindnes, humblenes of  
mind, meeknes, and aboue 'al charity,  
which is the bond of perfection, the  
ende of the commandement<sup>b</sup>, and the  
fulfilling of the lawe<sup>c</sup>: so that by loue  
our faith maie bee fruitfull<sup>d</sup>, and we at  
no time seuered from thee.

For thou art loue<sup>e</sup>, and hee that  
dwelleth in loue, dwelleth in thee, and  
thou in him: so that no creature<sup>f</sup> can  
separate suche a man from the loue of  
God which is in Christ Iesu, whiche li-  
uest and reigneest withe the Father and  
the holie Spirite, a true and one God  
in the loue of the perpetuall vnitie  
worlds without end, Amen.

#### 4 A praier for the frute of the earth,

Psal. 47. 2

7



Psal. 36, 6

Orde, GOD Almighty  
a Kinge of heauen, and  
earth, which of thine a-  
boundant goodnes doost  
adorne, & replenish the  
earth with all kind of frute and graine,  
whereby the life<sup>b</sup> bothe of man and  
beast is sustained.

We beseech thee euen of thy free  
mercic, that thou wouldest vouchsafe

to

to blesse our fieldes and ground and to make them prosperously to yeeld their corne and encrease. For without thy blessing and fauour, neither can the earth of it selfe bring forth any whit, nor we by our paines make the same to prosper <sup>c</sup>.

Wherefore grant to all things springing from the earth a meete temperature of aire, that luckily they may take and encrease.

Keepe our fruit vpon the face of the earth from all infection of the aire, from thunder, haile <sup>d</sup>, from vntimely showers, from too great drinesse, and ouermuch heate, from wormes hurtfull, and beastes deuouring it before theyr prime; and from all other corruption, that all our land in thine anger be not desolate, and denie vs fruite, <sup>e</sup> enioying hir wofull sabbaoth.

Shut not vp the heauens <sup>f</sup> in thine indignation for our sinnes, that it bee not as yron <sup>g</sup>, nor our earth as brasie, whereby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtter wildernesse: but of thy goodnes giue vs both the early and latter raine <sup>h</sup> that we may haue a boundance of all fruite, and a ioyfull

haruest

<sup>c</sup> Ps, 145,

Leuit, 26,

Deut, 28,

<sup>d</sup> Ps, 105,

<sup>e</sup> Leu. 26,

<sup>f</sup> 1, Kin. 8,

<sup>g</sup> Leu, 26,

<sup>h</sup> Zach, 10,

haruest with a plentiful vintage.

**Psal, 68, 9** O God, send a gracious raine vppon  
thine inheritance <sup>i</sup>, and giue thy blessing  
that our grounde may bring forth  
hir fruite.

**Psal, 65, 9** Cause thy raine to powre downe in  
due season <sup>k</sup>, that it may bee raine of  
blessing, whereby both trees may giue  
their fruit, and the ground yeld forth  
hir graine.

**Leu. 26, 46** Grant also that the aire be pure from  
**De. 28, 11** infection, our bodies free from sick-  
nesse <sup>i</sup>, to our whole realme peace and  
quietnes <sup>m</sup>: that safely without trouble  
we may inioy thy giftes.

**Mala. 3, 11** Drive awaie and repell from vs ma-  
**De. 28, 24** lediction and the destroyer <sup>n</sup>.

Giue vs not in steede of raine<sup>o</sup>, dust  
and ashes: but open thy good treasure,  
and visite the lande with thy blessing,  
make it drunken, and enrich it aboun-  
dantly.

**Psal, 65, 9** Thy riuer, o Lorde, is full of water <sup>p</sup>,  
prepare our corne, and despose our  
earth to prosper: water abundantly  
the furrowes of the same, and cause  
the raine to descend into the valleies  
thereof, make the same softe with  
showers, and blesse our buds. Crowne  
the yeare with thy goodnesse, and let  
thy

thy clowdes drop fatnesse. Let them drop vpon the pastures of the wildernes, and make the litle hilles reioice on euerie side. Let the plaines be replenished with sheepe, and the valleies with corne, that the inhabiteurs of the earthe may reioice and be merie.

O Lord, thou causest grasse to grow for cattell ⁊ and hearbes for the vse of man, thou bringest foorth bread out of the earthe, and wine to make glad the heart of man, oile to make the countenance cheerefull, and bread for to strengthen the heart.

Haue therefore a care, o heauenly Father, of the seede and other thinges springing from the earth: keepe them both in colde, raine, yce, and snow, from the beating of windes, and iniurie of weather. Preserue them in extreame heate, drinesse, moistnes, and such like, that they perish not afore their time.

Roote out the destroyer, that there be neither mildewe, nor grasshopper, neither caterpillar hurting the fruit of the earth.

Keepe vs, o Lorde, in the time of dearth ⁊ that we perish not for hunger: nor bee confounded in the perilous time.

For thou art our God and creator,  
 Psal, 107, 9 which satisfiest the thirstie soule <sup>r</sup>, and  
 fillst the hungrie with goodnes; which  
 Heb, 13, 9 hast said <sup>v</sup>, I will not faile neither for-  
 sake thee: whereby being faithfull wee  
 Psal, 118, 6 saie <sup>x</sup>; The Lord with vs, therefore we  
 will not feare what man can doo vnto  
 vs.

Behold we miserable and great sin-  
 ners doo confesse our wickednesse with  
 gronings and grieffe of heart, crying  
 Mat, 6, 9 vnto thee which art in heauen <sup>y</sup>.

Heare our praiers in thy dwelling  
 place <sup>z</sup> and be mercifull to thy people  
 1, Kin. 8, 49 whiche haue sinned against thee: and  
 forgiue all our iniquitie, wherein wee  
 haue transgressed against thee.

By our sinnes wee haue brought all  
 these miseries <sup>a</sup>, which hang ouer our  
 Dan, 5, 11 heades, but blot out all our offences, o  
 God, after thy manifold mercies, and  
 take awaie from vs the curse of our  
 ground, that thy people may praise  
 Psal, 67, 3 thee <sup>b</sup>, o God, yea, that all the people  
 may praise thee, and the earth bring  
 forth hir increase, through our Lorde  
 Iesu Christ, thine onely sonne, which  
 liueth and raigneth with thee in the v-  
 nitie of the holy spirite a God for euer-  
 more, Amen.



## 5. A praier for sinners.

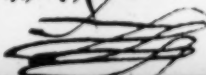
**O** Eternall Father, maker  
and gouernour of al the  
worlde, from the bottome  
of our heartes wee thanke  
thee <sup>a</sup> in the name of our Lorde Iesu <sup>a Eph. 5, 20</sup>  
Christe, for that thou hast not viterlie  
cast away mankind hauing fallen from  
the state of paradice by sinne, into euer  
lasting damnation, as thou didst the di-  
uels: but of thine vnspeakeable good-  
nes, through thy secret counsell woul-  
dest needs that thy Sonne should take  
our flesh vpon him, bee a mediator be-  
tweene thee and vs, and be sacrificed  
for our sinnes. <sup>b</sup>

<sup>b</sup> 1. Tim. 2, 5

For thou wilt not the death of a sin-  
ner, neither art thou delighted <sup>c</sup> in the <sup>c Eze. 18, 23</sup>  
destruction of the wicked, but that hee  
repent and liue.

Againe, thy Sonne came not to cal  
the righteous, but sinners to repen-  
tance <sup>d</sup>.

Wee beseeche thee on the behaulfe <sup>d Mat. 9, 13</sup>  
of all sinners, for all in bondage to Sa- <sup>1. Tim. 1, 15</sup>  
tan, and for as manie as are ouerwhel-  
med in wickednes, grant them grace,  
merciful

John Heyward  


Eph. 4, 18

mercifull God, that they maie escape the snares of the Diuell, and acknowledge their offenses, strike into them a feare of thine indignation, and pains of hell, that their minds be not darkened: and so they become straungers from the life of God, through the ignorance that is in them, because of the hardnes of their heart: and that they come not to that passe that they forsake all sorrowing, and so giue themselves to comit wantonnes euen with greedines.

† Rom, 2, 5

§ Rom, 1, 21

29

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but runne on securelie, pleasing themselves, and taking pleasure in their impietie; whose consciences doe soundlie sleepe (the feare of thy iudgemente being cleane extinguished in them) and prostitute themselves to all vncleanesse, they heape vnto themselves the wrath of GOD according to their hardnesse, and hearts which cannot repent; and giue themselves ouer to reprobate mindes to doe those thinges as bee vncomelie, beeing full of all vnrighteousnesse, fornication, wickednes, couetousnes, malice, full of enuie, of murder,

murther, of debate, of deceit, corrupted in manners, whisperers, backbiters, haters of God, doers of wrong, proude, boasters, inuenter of euill things, disobedient to parents, without vnderstanding, breakers of promises, far from all charitable affection; yea they giue themselves wholelie to the works of the flesh<sup>h</sup>, that so forgoing all sense of godlines, they may obstinatelie go forward in wickednesse to their euerlasting perdition.

<sup>h</sup> Gal. 5. 19

Bring them, mercifull GOD, to thy truth, and giue them grace vnfeinedly to repente, and to escape the snares of Satan<sup>i</sup> wherein they are intangled, & deteined at his pleasure.

<sup>i</sup> 2. Timo. 2.

20

Take away stubbornes, hardnesse of their mind, and this damnable securitie, that<sup>k</sup> wickednesse doo not vtterly blind them.

<sup>k</sup> Wisd. 2. 21

Bestow vpon them a new hart, and put a new spirite within them<sup>l</sup>, take away that stonie hart out of their fleshe, and giue them a fleshie heart, and put thy spirit within their breasts.

<sup>l</sup> Eze. 11. 19

Merciful God, guide vs, with thine holie spirit, that bewailing our sinnes from the bottome of our hearres, wee maie fie to thine vnspeakable mercie,

l. r.

which

• Eph. 4, 22

which thou dost promise to as manie as in faith turne vnto thee : and laieng away (as concerning the conuersation in times past) <sup>m</sup> the old man, which is corrupted through <sup>y</sup> deceiueable lusts maie bee renued in the spirite of our minds, and put on the new man, which after God is created in righteousness and true holinesse.

Assist vs, O God, that putting awaie lieng, wee maie speake euerie one the truth to his neighbour, because we are the members one of another, and in anger offend not.

Let him that stole, steale no more, but rather let him labor, working with his hands the thing which is good, that hee maie giue vnto him which needeth.

Come into our hearts through thy word, & by thy spirite begin a new and holie life, stir vp good motions agreeable to thy will, and answering to the rule of thy word reaucaled in the congregation.

• Ro. 10, 12.

• Mat. 18, 14

• 1. Tim. 2, 4

1. Peter. 3, 9,

For thou God <sup>a</sup> art riche towardses and ouer al that call vpon thee, and repent. Yea, it is not thy wil that anie of the least shoulde perish, <sup>o</sup> but that al be saued <sup>p</sup> and come to the knowledge

ledge of the truth.

And for this cause, no man bee he neuer so wicked, ought to dispaire. For it is a true saying <sup>9</sup>, and by all meanes <sup>91, Tim, 1,</sup> woorthie to be receiued, that Christ Iesus came into the worlde to saue sinners, and so verie manie, beeing sometime notable transgressors, haue attained mercie, for an example to such, as afterward shoulde belceue on him to their cuerlasting happinesse.

Giue vs therefore, o most gentle God, penitent hearts, that we may thoroughly examine our waies <sup>1</sup>; and try them, <sup>1 Lam, 3,</sup> and turne to thee O Lord: lifting vp our hearts with our handes, vnto thee which art in the heauens.

We which haue sinned and rebelled, with griefe and sorrowe of heart acknowledge all our filthy faultes, and with a true faith approach to the throne of thy grace, trusting in the reconciliation made by thy sonne our Propitiator, and raised vp in his faithfull and infallible promise we purpose through thine assistance to begin a new life, to the glorie and praise of thy sacred Name, Amen.

## 6. A praier for the sicke.



2. Cor, 12  
verse 9

Pfal, 9, 9

Pfal, 68, 20

Christ, whiche art the vertue that is made perfect in infirmitie <sup>a</sup>, the strength of the weake, the saluation of all beleeuers, and aider of the oppressed <sup>b</sup>, a refuge in the time of trouble <sup>c</sup>, a Physician for the sicke, yea, our life and safeguard in the perill of death.

Heb, 4, 15

By al the paines and passion (which thou didst suffer for vs, and whereby in the flesh thou tookest vpon thee <sup>d</sup> thou feeledst our infirmities) wee beseeche thee, that pitieng our sicknes, and diseases, thou wilt succor all that are sick, and especially such, as in their agonies doo encounter with manie and fundrie tentations.

Leu, 16, 15

Mat, 10, 30

Giue them grace to knowe that all sicknes and miseries of the body whatsoeuer, come not by chaunce, but to be sent of thee our God <sup>e</sup>; without whose will and permissiō none aduersarie can come vppon vs. For <sup>f</sup> all the heares of our heades be numbred,

Let them know that sickenes is sent thorough thy good counsell, not for our

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our destruction, but for oure amende-  
ment, and either to keepe vs in our cal-  
ling, or to driue vs from wickednesse,  
(whereunto by nature wee are incly-  
ned & .) For <sup>h</sup> when we are iudged we  
are chastened of the Lorde, that wee  
shoulde not bee condemned with the  
world. And iugement commonly begin-  
neth <sup>i</sup> at the house of God.

g Gene. 6,  
h 1, cor, 11, 3

i 1, Pet, 4, 1

Finally diseases bee certaine instru-  
mentes whereby thou doest exercise vs  
to the mortification of our flesh.

O thou moste excellent curer bothe  
of soules and bodies diseased, whiche  
hast showne that sickenesse, & miseries  
of the bodie are the punishmentes of  
sinne <sup>k</sup> and warninges of thy displea-  
sure against our wickednes.

k 1, cor, 11, 30

Spare vs, o Lorde, spare thy people  
and forgiue our sinnes, whereby wee  
haue prouoked these manifolde disca-  
ses and miseries.

l Ioel, 3, 17

Speake vnto our troubled heartes in  
this conflict of the conscience, reuiue  
them with the sweete and liuely com-  
forte of the free remission of our sinnes  
purchased by Christ <sup>m</sup>, and take awaie  
the pricke of sinne, and stings of death,  
that we feele not the gnawing worme  
of a guiltie conscience.

m 1, cor, 15,

Grant vs quiet minds through the consolation of the scriptures <sup>n</sup>, and working of the holy ghost, that wee may surely rest vpon thee and thy promises, neuer doubting of thy fatherly kindnes toward vs.

Rom. 15, 4

Psa. 103, 13

Isa. 49, 15

Heate our cold hearts, and fainting members by thy spirite, that they maie bee nimble to fulfill thy pleasure, and suffer afflictions laid vpon them, with a quiet minde: and neuer murmuringly resist thy will, but alwaies thinke, that whome the Lord loueth <sup>p</sup> him he chasteneth: and scourgeth euerie sonne that hee receiueth. Therefore strengthen vs, that wee may suffer fatherly correction with quiet mindes.

Prov. 3, 12

1 Kin. 8, 39

O Lorde, <sup>q</sup> looke downe from heauen, from thine holic Court, and behold the humilitie and affliction of all weake persons: take from them their extreame paine, or at the least mitigate their sorrowes. whereby they may feelee some ease, and let thy yoke be vnto them easie <sup>r</sup>, and thy burden light.

Mat. 11, 30

Restore the weake to their wonted strength, and heale their griefes according to thy diuine pleasure to their welfare.

Wipe



6. *for the sicke.*

Wipe awaie all teares <sup>f</sup>from their  
ties, and help them on the bed of their  
sorrowe <sup>t</sup>and make their beds in their  
weakenesse. <sup>Reue, 22,</sup>

Heale and bind vp their wounds, for  
great is thy power <sup>a</sup> and thine hande <sup>a</sup>  
is not shortened <sup>x</sup>. For when all hope  
of worldelic helpe dooth faile, that can  
assist. Thy mightie right hand <sup>y</sup> can al-  
ter euerie thing, yea if thou onely saie  
the worde <sup>z</sup>, the weake shal be healed,  
and that without the meanes of anye  
natural thing. <sup>Psal, 41, 3</sup>  
<sup>a</sup> Psal, 147.  
<sup>z</sup> Esai, 50.  
<sup>y</sup> Psal, 77, 10.  
<sup>z</sup> Matt, 8,

Grant likewise that al which are re-  
couered, maie well vse their health,  
(leaste otherwise they fotgoe through  
sin that which they receiued by grace)  
be thankful, and alwaies warie <sup>a</sup> least  
a worse thing happen vnto them. <sup>Ioh, 5, 14</sup>

And concerning such as it pleaseth  
thee to take out of this miserable  
worlde, into thine cuerlastinge king-  
dome, confirme those with thine holie  
spirit, that at the houre of their depar-  
ture they maye peaceablie reste <sup>b</sup>, vp  
holden with a truste of free remission  
of theyr sinnes, and hope of a ioyeful  
resurrectyon of the dead, and life cuer  
lasting. <sup>b</sup> Esai, 57.

Shorten the paines which they suf-

i.4

fer

fer now in their mortall bodies, and  
 turne their sorrowe into perfect and  
 Ioh. 16, 29 eternal ioye<sup>e</sup>, and make them willing  
 Phil. 1, 23 to bee dissolued from their bodies<sup>e</sup>,  
 and to bee with thee, and to withdraw  
 themselves from al such thinges as doo  
 hinder the spiritual course, as are the  
 Ioh. 2, 15 loue of this present life<sup>e</sup>, y<sup>e</sup> pleasures  
 of the worlde, the desires of the fleshe,  
 earthlie cogitations, riches, and vaine  
 glorie.

O Christ our eternal sauour, we be-  
 seeche thee, which, hauing ouercome  
 1. co. 15, 55 the sting of death<sup>e</sup>; hafte opened the  
 kingdome of heauen to all beleeuers,  
 and according to our faith, wilt come  
 1. 1, Thes. 4, to be the iudge of the quick & dead,  
 13 haue mercie on thy seruauentes whome  
 thou hast redeemed with thy pretious  
 bloud, Amen.

## 7. A praier against the *tentation of Satan.*



Moste heauenlie Father  
 and Eternall God, vnto  
 thee doo wee crie, protect  
 and strengthen vs weake  
 and feeble ones, againste  
 the tentatious of Sathan, which is the  
 sworne

sworne and extreame enimie to mans saluation<sup>a</sup>, a slanderer, and our accu-<sup>a</sup> Reu. 12, ser, that great dragon, the old serpent, which is called the diuell, carrieng a- waie the whole world, a coosener, and wicked spirite, a deceiuer, which goeth about like a roaring Lyon<sup>b</sup> seeking whom he may deuoure.

And especiallie in this doting age of the worlde, as he knoweth his time of reigning is but short<sup>c</sup>, and perceiueth<sup>c</sup> Reu. 12, the daie of iudgement to be very nigh at hand, wherein his filthines shall bee made manifeste to al creatures, to his euerlasting torments: so now hee rageth and raungeth in a deadlie hatred against thy flock, and by al means seeketh the destruction of al mākinde, diuers waies, and by vnspeakeable subtiltie doth he laie snares to entrap our soules, egerlie doth he besette vs, and al his power & policie doth he powre out against vs; hee prieth for any occasion, whereby hee maie allure vs to shamefull offending, and so at lengthe horrible to caste vs headlong into extreame desperation.

For as manie corporall affections as be in man, so manie occasions dooth he take to tempt vs, thereby to wound

vs or at least to hurt vs with one pricke or other.

Hee laieth snares to take vs in wealth, in pouertie, in pleasure, and in the intiseméts of the flesh, in anguishes of mind, in ambition & desire of glorie, in the werisomnesse of our calling and inferior condition, in cares both for the backe and bellie; in coueteousnes and loue of monie, in luste of reuenge.

He tickles some with a desire of glorie and promotion <sup>d</sup>: hee imprinteth in others a veine of curiositie and pride <sup>e</sup>: in other, he instilleth suspicions and doubtinges of thy diuine will and providence <sup>i</sup>, he bloweth into others a perswasion of wisdome and knowledge <sup>z</sup>, some hee carrieth awaie in secutitie <sup>h</sup>, night and daie, whether we sleepe or wake he is about vs <sup>i</sup>, and with foming mouth, and open iawes, seeketh to deuoure vs <sup>k</sup>, that our senses maie be corrupted from the simplicitie, which wee owe to Christ, euen as the serpente deceiued Eaue by his subtiltie.

O God, who is able to flie awaie, or to persist against so diuers stroaks and assaults of the diuell?

Vnles

7. *against the temptation of Satan.*

Vnles thou, o moste mightie protector, defend vs, alas we perish.

For thou knowest wee are too weake to resist, no strengthe is in vs, no aide, prudence, or policie is in our nature against so strong and subtill an enemy.

Beholde, our nature is accursed and vncleane <sup>l</sup>, our fleshe is weake <sup>m</sup>, our life is transitorie <sup>n</sup>, and we, alas therefore, be cowardes and without armor, giuen to sleepe and slothfulnesse <sup>o</sup>, and endeuour not couragiously to withstand the frauds of the diuel.

Wherefore expell from vs this deep sluggishnes of ours, and open the eies of our minds, that we may behold how great the power, endeuours, strength, and malice of this aduersarie is, with whome we are to encounter.

For wee wrestle not against flesh and blood <sup>p</sup>, but against rulers, against powers, against gouernors, and rulers of the darkenesse of this worlde, against spirituall wickednesse in heauenly places.

O thou sonne of God, whiche art that blessed seede <sup>q</sup> broosing the head of the moste subtill serpent, bring and broose their enimie Satan vnder thy feete <sup>r</sup>.

Thou

<sup>i</sup> Genes, 6,

<sup>m</sup> Luk, 22, 5

<sup>n</sup> Iob, 14,

<sup>o</sup> Mat, 26, 4

<sup>p</sup> Eph, 6, 12

<sup>q</sup> Gen, 3, 15

<sup>r</sup> Ro. 16, 20

Ioh, 3, 5

Thou which didst appeare <sup>t</sup> to destroy the workes of the deuill, driue away from vs lying spirites, that they hurt vs not.

Math, 4, 1

Thou our chiefe champion, whiche of thine owne accord enteredst into tentations <sup>t</sup> that so thou mightest, as it were, hand to hand wrestle with our enimie, and purchase a triumph for vs by thy victorie, holde him fast bound

Reu, 10, 2

that he exercise not his deuises vpon vs, as he desireth: make vs partakers of thy victorie, that euen as thou in thy bodie ouercamest the diuell <sup>x</sup>: so thou wilt vtterly dispatche him in thy members.

Ephe, 6, 13

And therefore giue vnto vs thine whole armor <sup>y</sup>, that like right soldiers we may resist in the euill day; and vanquish our enimie.

Gird vs with the truth; put vpon vs the breastplate of righteousness, and let vs bee shod to the propagation of the Gospel of peace.

Above all thinges giue vs the shield of faith, which can extinguishe all the fierie dartes of wicked spirites. Bestowe vpon vs the helmet of saluation, and the sword of the spirite, whiche is the worde of God, that through thee we may

may encounter valiauntly, and gloriously attaine the victorie.

And holy spirite, almightie GOD, comforte thou, and strengthen our mindes against so diuers conflictcs of Satan, whiche besetteth vs by manie snares, and especially then moste of all dooth he seeke our destruction, when we seeke deliuerance by other meanes than by thy worde reuealed. Graunt therefore that, leauing thy worde deliuered vnto vs, we looke not after newe reuelations, or violent rauishings, but may resist the diuell by thy word, so will he fly from  
vs, Amen.

## 8. Euening praier, on *Wednesdaie.*



Lord GOD, whiche art our life <sup>a</sup>, and the strength of our daies, our vpholder, protecting vs from our youth: we thanke thee this euening, and with our lippes we extoll thy woonderfull goodnes, be-  
cause

<sup>a</sup> Deut,

cause thou hast defended vs this daie  
against all aduersities both of body and  
soule.

*Psal.* 141, 1

O Lorde vnto thee doo wee crie <sup>b</sup>,  
heare vs, hearken vnto our voice when  
wee crie vnto thee. Let our praier be  
directed in thy sight as the incense, and  
let the lifting vp of our handes be an  
euening sacrifice.

*Psa.* 50, 13

For thou delightest not in the offe-  
ring of Bulls and Rams <sup>c</sup>, but the sacri-  
fice of thankesgiuing shall honor thee.

*Sirac.* 33, 1

Who so keepeth the law <sup>d</sup> bringeth  
offerings enough: he that holdeth fast  
the commandement, offereth an offe-  
ring of saluation. He that is thankfull  
to them which haue well deserved, of-  
fereth fine flower: and hee that giueth  
almes, sacrificeth praise.

*Lehr.* 16, 37

Therefore in this euening tide doo  
we offer vnto thee the continuall sacri-  
fice of thankesgiuing <sup>e</sup>, praising thy  
goodnes for thy mercifull protection  
and defence.

We wil commend thee for thy truth,  
and sing of thee, o thou most Hie: our  
lips shall sing of thee, and our soules  
which thou hast redeemed, yea and  
our toonges shall daily speake of thy  
righteousnesse.

We



We will giue thanks vnto thee f, O Psal. 118.  
 Lorde, with our whole hearte, because  
 thou hast heard all the wordes of our  
 mouthes.

In the sight of the Gods wee will  
 praise thee.

We wil worship toward thine holie  
 Temple, and celebrate thy Name, be-  
 cause of thy great mercie and truth.

For thou hast magnified thy Name,  
 and thy word aboue al thinges. When-  
 soeuer we called vpon thee thou didst  
 heare vs, and enduedst our soules with  
 much strength.

And now we crie vnto thee O Lord,  
 with our voice, & yea in thy sighte doo Psal. 143.  
 we powre out our praers, and in our  
 trouble doo we vtter them before thee  
 that thou maist pardon all our offen-  
 ses, & those especiallie which we haue  
 committed this daie.

Bringe not into thy iudgement, O  
 Lorde, al our idle and vaine wordes h, Ma. 12, 30  
 pardon our babling, and vaine speech,  
 & impute not our foolishnes vnto vs.

Be merciful vnto vs, O Lord; for wee  
 are greatlie pensieue for our sinnes, our  
 hearts be troubled within vs, and the  
 feare of death is fallen vpon vs.

Fearefulnes & trembling are come  
 vpon

**Pfal. 55, 4** vpon vs<sup>i</sup> and an horrible dread hath  
ouerwhelmed vs.

But, O Lord absolue vs from all our  
sinnes through thy word, bringing vn-  
to vs the ioyfull tidings of gracious de-  
liuerance.

O comforte the heartes of thy ser-  
**\*Pfal. 86, 4** uants<sup>k</sup>: for vnto thee, Lord, haue wee  
3 lifted vp our soules. For thou art mild,  
gentle, and of much mercie to as ma-  
nie as cal vpon thee.

Blessed be the Lorde, whiche hath  
heard the voice of our humble petiti-  
**Pfal. 18, 6** ons<sup>l</sup>.

7 O God thou art our strengthe, and  
our shield, our harts trusted in thee &  
we are holpen, therefore our harts doo  
daunce for ioy, and in our songes wee  
wil praise thee.

Wee cried vnto thee, O Lorde, and  
**\*Pfal. 14, 25** saide<sup>m</sup>, Thou art our hope, and our  
portion in the land of the liuing. Con-  
sider our cōplaint, for we are broughte  
verie low. O deliuer vs from our perse-  
cutors: for they are too strong for vs.  
Bring our soules out of prison, that we  
maie giue thanks vnto thy Name.

O holie Trinitie, & perpetuall vni-  
tie, protect vs this night, that the diuel  
haue no power ouer vs.

G Father, gouerne vs by thy power;  
 O Sonne reuiue, vs with thy wildome;  
 and lighten vs, O holy Ghost, with thy  
 vertue.

O Creator be thou present with vs;  
 O Redeemer aide vs, O our comforter  
 abide with vs.

The Lorde bleffe vs <sup>o</sup> and keepe vs, <sup>o</sup> Nu. 6, 2  
 The Lord make his face to shine vpon  
 vs, and be mercifull vnto vs; The Lord  
 lifte vp his countenance vpon vs, and  
 giue vs peace.

This blessing of God be this night  
 and euermore a safetie and protection  
 againste all enemies, both visible and  
 inuisible, that they hurte vs not anie  
 waie.

Euen as the pillar of cloude <sup>o</sup> in <sup>o</sup> Exo. 14,  
 the deserte stood betweene the tentes  
 of the Aegyptians, and the tents of the  
 children of Israell, that none hurte  
 might come to the people of Israell :  
 so bee thou O Lorde the protector of  
 our soules, and liues; be thou, wee be-  
 seech thee, an yron pillar vnto vs <sup>p</sup>, <sup>p</sup> Iere. 1, 1  
 that such as are our enemies, preuaile  
 not against vs, and bee thou a brazen  
 wall <sup>q</sup> betweene vs, and all our aduer-  
 saries, that they come not neere vs to  
 our hurt: <sup>q</sup> Ier. 15, 2

Giue

Giue vs this night a good sleepe, that quietlie without cares and anguish of mind we may rest this nighte; let not troublesome dreames, and fantasies, in which is vanitie, disquiet vs.

Sir, 31, 20,

Let our sleepe be sweet and healthful to our bodies, that waking in the morning we maie rise in good health, and delight in thee our God.

Sir, 7, 36

Grant also that both beeing in bed, a sleepe, and awake wee maie alwaies remember our death, which is a passage to an immortal life, & with all our ioyfull resurrection to euerlasting glorie, Amen.



1. On Thursdaie, Morning praier.

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Christ whiche art the light and the daie, dwelling <sup>a</sup> in y<sup>e</sup> light <sup>a</sup> 1, tim, 6, that no man can attaine vnto, y<sup>e</sup> brightnesse & cleerenes of the eternall Father, the bright morning star <sup>b</sup> driuing away the darkenesse of night, and bringing <sup>b</sup> Reu. 22 the light of the daie ouer the face of the earth.

Wee will blesse thee in our life time, and lift vp our hands in thy name with thankesgiuing, because thou hast bene our defender <sup>c</sup>.

Vnder the shadow of thy winges we rested quietly, in thy lap we lay secure and safe. Wee slept and tooke our rest, and yet rose againe. For the Lord defended vs, and was our aid. <sup>c</sup> Psal. 36

God in the mids of vs <sup>d</sup>, therefore <sup>d</sup> Psal. 46 we will not be moued, God will helpe vs and that right early, that we may reioyce in his saluation.

O thou onely begotten sonne of God, whiche sittest at the right hande of God thine Almightye Father, wee moste humbly beseeche thee by thy glo-

glorious ascension into the heauens,  
 Mat. 1, 2 <sup>c</sup> whereby thou didst pearse the thicke  
 cloudes, that thou mightest put awaie  
 Isai. 44, 22 our iniquities like a cloud <sup>f</sup> and wipe  
 awaie our finnes, whereby thou, whiche  
 art the sunne of righteousness, art hid-  
 den, that neither our soules can behold  
 thee, neither our praiers ascend vnto  
 thee, like a mist.

Let thy light shine ouer vs this daie  
 (like the cleere day-starre pearcing the  
 thicke mists) to the expelling of the  
 darknes of our vnderstanding <sup>g</sup>.

Isai. 55, 9 <sup>h</sup> For thou art the true light <sup>e</sup> light-  
 ning euery man that commeth into this  
 world.

Clarifie our heartes, and driue away  
 the darknes of error and ignorance,  
 that, as at the breaking of the daie,  
 darkenes dooth vanish: so all the dark-  
 nes of our mindes may bee remooued,  
 that wee continue not in the dungeon  
 and shadow of death, but may approach  
 to thy worde <sup>i</sup> as to a candle shining  
 in a darke place, vntill the day dawne,  
 and thou the daye-starre arise in our  
 heartes.

Let thy work appeare to thy seruants  
 Psal. 90, 16 <sup>k</sup>, and thy magnificence towards the  
 sonnes of men.

The

The glorious maiestie of the Lorde  
be vpon vs, and prosper the workes of  
our hand vpon vs: o prosper the workes  
of our handes,

Let vs not forgetting thy commaun-  
dementes, <sup>1</sup> decline from them eyther <sup>1</sup> Deu, 28,  
to the right hand or to the left, but  
make vs to meditate vpon them rising  
out of our beds, and binde them for a  
signe vpon our handes <sup>m</sup>, and tie them <sup>m</sup> Deut, 6,  
to our fingers, and write them on the  
table of our heartes, that the memorie  
of them at no time depart out of our  
minde.

O Lord, we haue called vppon thee  
day by day <sup>a</sup>, wee haue stretched out <sup>a</sup> Psal, 88,  
our handes vnto thee.

In our trouble doo we lift vppe our  
handes vnto thee, O Lord, beseeching  
thee most humbly to keepe vs this day,  
and all our life time from the place of  
hell <sup>o</sup>, and to deliuer vs from the <sup>o</sup> Psal, 49, 15  
clawes of the vngodly.

O Lorde, be mercifull vnto vs, wee  
haue longed for thee, bee thou our  
helpe and shield <sup>p</sup>, and our saluation <sup>p</sup> Psal, 33, 20  
in the time of trouble. Send downe  
thine hand from aboue <sup>q</sup> and deliuer <sup>q</sup> Psal, 144, 7  
vs. Stretch forth thine arme with pow-  
er, strengthen thine hand, and lift  
vp

vp thy right hand to saue vs.

Psal, 13, 13

Arise now, o Lord ⁊, put forth thine hand, and forget not the poore. Breake thou the power of the vngodly and malicious, that we without feare of danger may confesse and praise thee.

Psal, 13, 7

Though wee walke in the middes of trouble ⁊, yet wilt thou refresh vs, and against the furiousnesse of our enemies wilt thou stretch forth thine hand, and thy right hand shall saue vs, that all may know and vnderstand that this is thine hand, and that thou hast saued vs.

Psal, 109, 31

Therefore wee will praise the Lorde whiche stood at the right hand of the poore ⁊ to saue his soule from the persecutors.

O most mightie protector, keepe vs likewise from all bodily harme.

Psal, 69, 3

Deliver vs from the mire ⁊ that wee perish not, deliver vs from such as hate vs, and from the deepe waters, that the floudes ouerwhelme vs not, neither the deep swallow vs vp: protect vs with rhine hand that wee perishe not by thy fierie dartes.

Psal, 89, 9

Thou God rulest the vertues of the elementes, whiche thou hast created, and guidest the raging of the sea ⁊.

For



For thou art the God y<sup>e</sup> whiche fra- y Amo, 4.  
 mest the mountaines, and makest the  
 winds, & declarest vnto man what his  
 thought is, thou makest the morninge  
 and darknes, and walkest vpon the hie  
 places of the earth, the Lorde God of  
 Hostes is thy Name, worldes without  
 end, Amen.

2 A thankesgiuing vnto  
 'God for our food.

**W**E thanke thee, King of glo-  
 rie, Lorde of heauen and  
 earthe, because thou hast  
 from our youth to this pre-  
 sente houre maruelousslie nourished  
 vs, giuing vs meate, drinke, and  
 clothing, with al other things pertey-  
 ning to the sustentation of this our  
 life.

Naked and bare came we out of our  
 mothers wombe <sup>a</sup>, wee broughte no- <sup>a</sup> Job, 1, 21.  
 thing into the worlde <sup>b</sup>, but whatsoe- <sup>b</sup> 1. Tim. 6, 7.  
 uer we haue, thou gauest the same <sup>c</sup> : <sup>c</sup> 1. Cor, 4, 7.  
 yea, it was afore wee were borne, and  
 in our mothers wombe didest thou or-  
 daine thinges necessarie for this life,  
 and sufferest vs to inioie all thinges a-  
 boundantlie.

Al.

Ps. 103, 13

Alwaie thou hast a care of vs, as a father hath of his children<sup>d</sup>; neyther art thou ignorant that wee stande in neede continuallie of thy blessinges, and daieleie art destitute of new reliefe, al which thou giuest after thy weonted and vnspeakable goodnes.

Iame. 1, 17

Psal. 36, 6

Ps. 147, 9

We acknowledge that whatsoeuer we haue, or possesse, it is thy gifte; and confesse thee to be the fountaine of al good thinges<sup>e</sup>, and perceiue thy fatherlie goodnes to bee spread not onlie ouer al mankinde, but also ouer the brute creatures<sup>f</sup>. Thou giuest meate to al fleshe, thou giuest fodder to the cattell, and feedest the yong rauens<sup>g</sup> that cal vpon thee<sup>h</sup>.

Deu. 28, 8

Ps. 104, 28

For corporal goods are not distributed among men by chance, or without thy providence; neyther be they attained by the onlie industrie & power of man<sup>h</sup>.

Thou giuest<sup>i</sup> and we gather: thou openest thine hand, and al liuing creatures are filled with thy blessing. For without thee all our indeuors bee in vaine, & if thou blesse not our labours, we doo but beat the wind, and receiue no profit.

Great is thy mercie, O Lorde,  
which

which disdaineste not to prouide for  
sinfull flesh.

O Lord our God, great are thy won-  
derous workes<sup>k</sup> which thou hast doone <sup>1</sup>psal. 40.  
for vs, the which we cannot so much as  
in thought comprehend, much lesse in  
words expresse.

When wee would report and vtter  
them, wee found them more than wee  
could recite.

But, notwithstanding thine infinite  
benefits cannot be comprehended of  
man: yet will wee not surcease to set  
foorth thy praise, nor hide thy goodnes  
from the sonnes of men, but will de-  
clare it, and speake of thy trueth from  
one generation to another.

Blessed art thou, O our God, for  
euer and euer<sup>l</sup>, al that is either aboue <sup>1</sup> 1. Chr. 29  
in the heauens, or in earth beneath, is  
thine. <sup>verse</sup>

Al things come from thee, and from  
thine handes wee receiue whatsoeuer  
we possesse. And al those things of thy  
meere mercie without our merites or  
worthines.

Therefore we wil magnifie the lord  
which dooth mightie thinges in all the  
corners of the earth, which dooth nou-  
rishe vs from our mothers wombes<sup>m</sup>, <sup>1</sup> psal. 71,  
K. I. and

and giueth vs al good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace maie abound toward vs, continue, and defend vs while we liue.

Act. 17. 25

O almightie and mercifull Father, by thy breath we tooke life <sup>at</sup> the which through thy blessing dooth abide in vs. In thee wee liue, moue, and haue our being.

Deut. 8. 3

For man liueth not by bread onlie <sup>or</sup> by his owne wisdom and forcast, neyther art thou bounde with a fatall chaine of seconde causes, but by thy decree and will we inioye life, and all thinges created at thy becke doo continue while thou thinkest good.

Hebr. 1. 3,

Giue vs not onelie store of al things to the necessitie of our life: but grante also to our meat and drinke virtue and power to releue and strengthen our bodies. For thou alone vpholdest al things by thy word of power.

Vnles thou daielie diddest feede vs with thy hidden grace, whiche thou dooest inspire into the breade to feede vs, all the heapes of our yeerelic increase were to smal purpose.

For be it, that there be abundance of wheat, wine, and of al other thinges:  
yet

yet vnlesse they be watered by thy blessing, quickly would al come to nought, and we should perish for lacke of foode in all that abundance. For all the substance whiche wee possesse, what is it without thou prosper and fructifie the same with thy blessing?

And albeit we feede on bread <sup>9</sup>: yet wee ascribe not our life to the vertue of the bread: neither is thy power tied to the bread: nor mans life included within the same, but altogether it dependeth vpon thy will and good pleasure. <sup>9 Matth. 4 Deut. 8,</sup>

We beseech thee for thy most large and bountifull liberalitie, cast vs not off <sup>r</sup> in the time of our olde age, and when our strength faileth vs, forsake vs nor. <sup>r Psal. 71, 9</sup>

Likewise confirme our faith that we distrust not thy promises, neither be we driven from thee by any meanes, seeme they neuer so contrary to naturall causes.

But giue grace that wee may withdraw our eies from all worldly consultations, and as touching our foode, and other necessities for this life, maie wholly depend vpon thee, and at no time goe beyond the limittes

k. 2.

which

which thou hast prescribed, thorough  
our Lorde Iesus Christ, whiche liueth  
and reigneth with thee for euermore,  
Amen.

### 3. A praier for vnitie in Religion.



Eternall God, which hast  
called vs to the vnitie  
of the true Catholicke  
faith, and gathered vs  
by thy worde into the  
lappe of thy Christian congregation,  
that wee may be all of vs one body <sup>a</sup>,  
and one spirite, euen as wee are called  
in one hope of our calling, one Lord,  
one faith, one baptisme, one God, and  
father of all, whiche is aboue all, and  
thorough all, and in vs all. For euen as  
thou Father art in thy sonne, and he in  
thee <sup>b</sup>: so should we also be one in thee  
our God.

And therefore we crie vnto thee, O  
almightie Father, and eternall God,  
teach vs thy waies <sup>c</sup> that we may walk  
in thy trueth: O knit our heartes vnto  
thee that we may feare thy name.

Graunt that all thy faithfull may bee  
like affected <sup>d</sup>, and of one minde, as  
thou

Ephes, 4, 4

Ioh, 17, 22

Psa, 86, 11

Phili, 2, 2

3. *for vnitie in Religion.*

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thou art, thinking the same thing after  
the ensample of Christ our sauoure,  
and that as well in mindes <sup>e</sup> as with <sup>e</sup> Rom, 15  
mouthe wee maie agree among our  
selues, both in true doctrine, and in  
outward behauior of conuersation. For  
the scope of the churches felicitie con-  
sisteth in the vnitie of true faith and re-  
ligion.

Keepe vs in the true vnderstanding,  
and right knowledge of thy sacred scrip-  
tures, that without strife and contenti-  
on we may speake one thing <sup>f</sup>. f 1, cor, 2

Let there bee no dissentions nor  
schismes among vs, let nothing bee  
doone through contention <sup>g</sup>, or of g Phil, 2  
vaine glorie, but let vs be one body, in-  
dued with one minde, and iudge-  
ment, according to thy worde reuea-  
led, vntill wee attaine <sup>h</sup> to the vnitie h Ephe, 4  
of faith and knowledge of thy sonne in-  
to a perfect man, according to the  
measure of the age of the fulnesse of  
Christ, which is the head, by whome  
the whole bodie beeing coupled and  
knitte together by euerie ioint for the  
furniture thereof (according to the  
effectuall power, whiche is in the mea-  
sure of euery part) receiueth increase  
of the body, vnto the edifying of it  
K.3. self

selfe in loue.

ph. 17, 21 O most holie Father, keepe vs by thy Name, that wee may be one in thee<sup>l</sup>, and that among vs whiche are beleeuers, there may bee one heart and one minde.

loh, 17, 21 O Christ our onely sauour and mediator, whiche before thy passion didst praie that wee might bee one in thee<sup>k</sup> euen as thou art in thy father: graunt that thy Churche may be at one con- corde, and agree in one true faith and confession.

A& 3, 42 Let there continue among vs a god- ly consent: let there be one agreement in faith, one minde in praier<sup>l</sup>, that we may growe vp in thee, and that all our hearts may be coupled together by the bond of the spirite, vsing thy giftes as they should be, to the aduancement of thy glorie, and to the common profite both of thy Churche and common- weale: and walking worthe our calling<sup>m</sup> whereunto we are called, with al hu- militie and gentlenesse, with all le- nity, forbearing one another through charitie, beeing carefull to keepe the vnitie of the spirite in the bonde of peace.

Eph. 4, 1

Represse the furiousnesse of Satan,  
which



3. *for vniue in Religion.*

which soweth dissention<sup>a</sup> amonge thy flocke to weaken our faith, and to hinder our praiers, whereby thy glory is defaced. <sup>a</sup>Mat. 10, 3

Grant therefore that we proue not desirous of vaine glorie<sup>o</sup>, prouoking one another, and enuieing one another, that wee bite not one another to our destruction. For of emulation springs contentions, which being once enflamed, boile out into mortall diuisions. And as manie as maintaine emulations, contentions and factions, are carnal<sup>p</sup> and walke as men. <sup>o</sup>Gal. 5, 3

Wherefore take from vs the zeale of the flesh which is foolish, and let all enuie<sup>q</sup>, wrath, pride and arrogancie be far from vs. <sup>p</sup>1. Cor. 3, 3

Likewise let vs auoide<sup>r</sup> foolishhe and vnlearned questions, knowinge that they ingender strife and contention, and serue for nothinge but to the subuerting of the hearers, and ingraffing of errors. <sup>q</sup>Eph. 4, 3

Where a desire of strife is, there certaiuelie God dwelleth not<sup>f</sup>: and they which raise tumults of nothinge, and disquiet thy flocke, those wilte thou O sonne of God destroe. <sup>r</sup>1. Tim. 1, 3

Come holie Spirit, replenishe the hartes <sup>f</sup>1. Ioh. 4, 3

harts of the faithfull, and inflame in them the fire of thy loue, which once didſt gather the nations into the vnitie of the faith through the diuerſity of tooḡs<sup>t</sup>.

Acts. 2, 4. Ioinc our hearts together, that wee maie nourishe Christian concorde among vs, and that wee all glued, as it were togither in louing heartes, maye bee of one minde in thee<sup>n</sup>, ſo ſhall thy pure doctrine zealouslie bee maintained, and no false interpretation of the Scripture obſtinatelie defended.

Bring home to thy folde al ſuche as are turned from the vnitie of true religion, that there may be one paſtor and one fold<sup>r</sup>.

To ſuche as are gone out from vs, grant conſtancie, that they maie continue with vs teaching the Goſpell, to the ſaluation of the hearers.

And if it fortune that anie, contrarie to the doctrine whiche wee haue learned, raiſe diſſention and offenses, grant that wee maie auoide them<sup>r</sup>, leaſt the hearts of the ſimple, through their ſweet perſuaſions and flatterie be deceived.

Or. 14, O G O D, autor of peace<sup>r</sup>, and concorde, giue grace that euerie of vs may

4. *for peace.*

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maie thinke the same thing according  
to our sauour Christ, Amen.

#### 4. A praier for peace.

**O** Moste high God, and Holie  
father, whiche art not the  
autor of dissention, but of  
peace <sup>a</sup>, not of confusion, <sup>a 1. Cor, 1</sup>  
nor of inordinate life, but the keeper of <sup>verse</sup>  
discipline & quietnes, from thee come  
holie cogitations, good counsels, and  
righteous deeds.

Giue vnto vs thy seruants that peace  
which the world cannot giue, that both  
our harts and works maie bee applied  
to thy commandementes, and that our  
daies, through thy protection, bee al-  
waies quiet from trouble.

Gouerne thou the whole state both  
of the Church and Common weale,  
and rule our life, that in our daies iu-  
stice maie take place <sup>b</sup>, and peace con- <sup>b Psal, 73,</sup>  
tinue as long as the moone shal haue  
hir course.

Speake thou peace vnto the cōmon  
people <sup>c</sup>, and to thy saints, and likewise <sup>c Psal, 85,</sup>  
to them which are conuerted, and tur-  
ned to a better mind.

k. 5.

Let

Psalm. 85, 9

Let thy saluation be nigh them that feare thee, that glorie maie dwel within our land.

10 Let mercie and truth meet together yea, let iustice and peace embrace ech other.

11 Let truth arise out of the earth, and righteousnesse looke downe from heauen.

Psalm. 11, 3,

Let the mountaines<sup>d</sup> and the hilles bring peace to thy people by iustice.

Blesse Lorde all Countries, Citties, Townes, and places where thy worde dooth abide and is purelie preached.

Let them haue muche peace that loue thy lawe and doctrine, & let them bee without stones to stumble at and offenses, let ther be peace within their  
 2 Psalm. 122, 7 walles<sup>e</sup>, and prosperitie within theyr palaces.

O Lord strengthen the locks of our portes, and blesse thy children within them, putte peace for our endes, and boundes, and fill vs withe the fat of the corne, that thou king of glorie, and Lorde of hostes maiest enter by  
 1 Psalm. 124, 7 our gates<sup>f</sup>, and thy pure worde abide not onelie in our wales, but also in our willes, to the glorie of thy name, and comforte of our soules, and that honest

nest discipline together with integritie of verrue, maners, and humaine literature may be maintained.

O eternall God, which hast called vs in peace <sup>g</sup>, grant that with all men, as much as in vs lies <sup>h</sup> wee may haue peace: and let vs account of holinesse <sup>i</sup> without which none shall see the Lord. Allwage our harts, that we may cleane forget all iniuries <sup>k</sup>, and forgiue ech other in many things, least by reuenging our selues wee take awaie the publicke tranquillitie.

Represse the diuell, the breaker of godly concorde and Christian peace, which ranging throughout all regions <sup>l</sup>, soweth euery where the seed of strife and debate.

O God of peace whiche makest an end of warre <sup>m</sup> in all the worlde, and breakest the bowe, and knappest the speares asunder, and burnest the chariots with fire: protect vs from warre and slaughter: scatter the nations <sup>n</sup> that delight in warre.

Breake thou and hinder all euill counselles, and the purpose of suche as minde and thirst after nothing else but the shedding of innocent blood.

Confound them in their imaginati-  
ons

<sup>g</sup> 1 Cor, 7,

<sup>h</sup> Ro, 12,

<sup>i</sup> Heb, 12,

<sup>k</sup> Mat, 5,

<sup>l</sup> 1 Pet, 5,

<sup>m</sup> Psa, 46,

<sup>n</sup> Psa, 68,

**Pfal, 6, 10** ons • that they take none effect, let them be turned back and put to shame.

Let them come to shame and perish thorough their owne imaginations,  
**Pfal, 5, 10** P that Churches and schooles well ordained be not ouerthrowne, nor idolatrie get the dominion ouer vs.

Ingrasse therefore into all men of what calling soeuer, a desire of peace  
**Re. 12, 18** ; contented mindes in their vocations, and a carefulnes to aduaunce the welfare of that place where they doo abide: so shall they, neither through a desire of others wealth, nor by ambition or vaine glorie raise any tumultes to our disquietnes.

And where strife, contention, and discord is among men, there doo thou, O moste mightie God, reconcile their heartes and mindes, that those flames and fires may speedily be put out. For  
**Iohn, 5, 23** thou canst conclude a truce for vs with the stones of the ground; and compell the beasts of the field to seeke those things as belong to our peace, &  
**Esaie, 11, 6** the wolfe to dwell with the lambe, and the leopard to lie downe with the Kid.

Therefore make our tabernacles safe and quiet, that about them there may

5 for vnbeleeuers.

maie be a rich tranquillitie, which may abound like a streame running ouer his banke <sup>c</sup>, and our righteousnes as the <sup>a</sup> Isa, 48, waues of the sea, which is neuer without water.

In the Lord shal we haue our wished peace, and the worke of righteousnes shal be peace <sup>a</sup>, and hir fruite rest and <sup>a</sup> Isa, 3, quietnes for euer. And thy people shall dwell in the Innes of peace, and in sure dwellinges, in safe places of comfort.

In ioy shall we go forth <sup>a</sup> and return <sup>a</sup> Isa, 55, in peace, the mountaines and hils shall sing with vs for ioy, and all the trees of the field shall clap their handes.

Heare vs, ô Lorde of peace <sup>y</sup>, and grant that thy peace <sup>a</sup> which passeth al <sup>y</sup> 2, Th. 3, vnderstanding, may keepe our heartes <sup>a</sup> Phili, 4, and mindes in our Lorde Iesu Christ, which liueth and raigneth with thee in the vnitie of the holy spirit a God now, and for euermore, Amen.

## 5. A praier for vnbeleeuers.



Vnto thee doo wee crie,  
O Lorde, Father and  
maker of all menne <sup>a</sup>, <sup>a</sup> Gen, 1  
whiche art riche vnto all  
that call vpon thee <sup>b</sup>, <sup>b</sup> Ro, 10  
and

and whiche commaundest the light to  
 1, Tim, 2, 4 shine out of darkenesse: for thou wilt  
 that all men should be saued, and come  
 to the knowledge of the trueth.

And therefore of thy great loue  
 thou diddest call vs to the participa-  
 tion of the lot of the saintes in light,  
 whiche are by nature the children of  
 Ephe, 2, 12 wrathe and of deathe; aliens <sup>d</sup> and  
 straungers from the testaments of  
 promise, hauing none hope, and with-  
 out God in the worlde: but nowe are  
 fellowe Citizens with the saintes and  
 of the housholde of God, built vpon  
 the foundation of the Apostles and  
 Prophetes, Iesus Christ beeing the  
 head corner stone, whiche sustayneth  
 the whole building by his worde of  
 power.

Heare vs thy seruantes making sup-  
 plication for suche as yet haue not  
 heard the sound of the Gospell <sup>e</sup>, ney-  
 ther knowne thy name, but sitting in  
 oh, 16, 20 darkenes <sup>f</sup> and in the shadow of death;  
 Luke, 1, 79 haue their mindes darkened <sup>g</sup> and are  
 Eph. 4, 18 alienated from the gift of God by the  
 ignorance that is in them, and carried  
 awaie vnto dumbe idols <sup>h</sup>, and fayned  
 Cor, 12, 2 Gods, euen as they are led, and runne  
 to worship that which is no God.

Giue



Giue grace, that thy word maie bee knowne among them<sup>i</sup>, and preached in euerie lande, and the sound thereof goe out into the ends of the worlde<sup>k</sup>, that thou maiest bee founde of them which sought thee not, and famous among such as neuer asked after thee.

Send feorth thy word that they may be healed<sup>l</sup>, and walke no more in the vanities of their mind.

O GOD, Father of our Lorde Iesu Christe, Kinge of glorie<sup>m</sup>, giue them the Spirite of wysedome and reuelation thorough the knowledge of thee, lighten their mindes that they maye knowe what the hope is wherevnto thou hast called vs: and hewe pretious the glorie of thine inheritaunce in the Saintes, and howe excellent the greatnesse of thy power towards vs, which beleue accordinge to the workinge of his mightie power, whiche thou hast wrought in him, when hee was raised by thee from the dead, and placed at thy righte hande in heauenlie places aboue all principalities and powers.

Open the heartes of vnbeleeuers, that hearing thy worde they maie acknowledge thee the onelie true God and

<sup>i</sup> Esai. 19, 25

<sup>k</sup> Psal. 19, 4  
Rom. 10, 18  
20

<sup>l</sup> Ps. 107, 20

<sup>m</sup> Eph. 1, 1

<sup>a</sup> Ioh. 17, 3, <sup>a</sup>, and Iesus Christe, whome thou hast sent, and may worshippe thee the Father in the Sonne, and the Sonne in thee the Father with the Holie ghost, euen as thou hast reuealed thy selfe.

Take the vale from the harts of the Iewes <sup>o</sup>, leaste beeing blinded in the reading of the olde Testamente, they stumble at the stone <sup>r</sup> and rocke of offense by incredulitie, and hardnes of their heartes, that thy Sonne Christe crucified <sup>q</sup> and preached, bee not vnto them a stumbling blockke, and thy Gospell the sauor of death vnto death <sup>r</sup>: but that beeing conuerted by true faith to the knowledge of thee the Father in the Sonne, their face beeing vncouered, they may beholde thy glorie, knowing by the writings of the Prophetes, the Messias, whome thou hast appointed to be the sauour of the world.

Likewise gather thou the Gentiles (to whom thy Gospel, the word of the crosse is meere foolishnesse <sup>t</sup>) into thy Congregation, that they may embrace thy mysterie, casting off al fleshlie wisdom, and lead al their cogitations captiue <sup>t</sup> to the obedience of the Gospell.

More-

Moreouer our praier and supplication is, not onelie for those abouementyoned, but also for suche as, either (althoughe they resiste not thy truthe and pure religion openlie and obstinatelie) professe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vpon Saints departed out of this life; or be addicted to outward ceremonies<sup>a</sup> and rudimentes of this worlde, burdening their consciences with mans obseruations, and traditions of their Fathers<sup>x</sup>; or trustinge to their owne righteousnesse, or rather to the workes and deedes of the fleshe, refuse and make little accounte of the righteousnes<sup>y</sup> whiche is the true iustification, and go about to establishe their owne righteousnesse. But Christ is the ende of the Lawe for righteousnes to as manie as beleeeue. And, <sup>z</sup> another foundation can no man laie, than that is laid in the Sonne the Messias, which is the waie, <sup>a</sup> the truth, the life, and the end of the law<sup>b</sup>.

For by his perfecte obedience and fulfillinge of the Lawe: by his innocent and bitter deathe, hee hath restored vnto vs true saluation, and perfect

<sup>a</sup> Colos. 2

<sup>x</sup> Mat. 15

<sup>y</sup> Rom. 10

<sup>z</sup> 1. Co. 3

<sup>a</sup> Iohn. 14

<sup>b</sup> Rom. 10

Ioh. 3, 15. fect righteousnesse, that euerie one  
which belecueth on him might not pe-  
rish, but haue euerlasting life.

O God, the sight of the blind, bring  
them home againe, which thorough  
ignorance either are intangled in  
doubtfull laborinthes, and grosse er-  
rours, or countenance polluted reli-  
gion, that lightened by thy spirite,  
they maie returne into the right

Ioh. 6, 44. waic<sup>d</sup>.

And such as with impudent faces,  
and stiffe necks, doo obstinatelie with  
an affected ignorance withstand thine  
holie spirite, whose senses the GOD  
of this worlde hath blinded<sup>e</sup>, that the  
light of thy glorious Gospell shine not  
ouer them, repress and bridle their  
malice, that by slaughters and persecu-  
tions they neither trouble nor destroe  
thy Church, Amen.

2. Cor. 4, 4

## 6. A praier for our be- nefactors.

Ma. 10. 42



Mercifull, faithfull, and  
louing God, rewarder of  
al good woorks<sup>a</sup>.

For as much as in-  
gratitude is the moste  
odious

odious and detestable vice of all, the which both thou doost abhorre, and no wise man can abide, as a thing deseruing infinite paines and rigorous punishment. For hee whiche rendereth euill for good <sup>b</sup>, euill shall not depart from his house. And <sup>c</sup> the hope of the vnthankfull shall melt awaie like the winter yce, and flow away as vnprofitable water.

<sup>b</sup> P<sup>ro</sup>. 17.  
<sup>c</sup> Wis. 16.

Wee beseeche thee giue vs gratefull mindes, alwaies remembring benefites receiued, least forgetting the merites exhibited vpon vs, wee fall into the filthy and abominable fault of ingratitude.

But gouerne vs with thine holy spirite, that we may alwaies giue thanks vnto thee o moste bountifull God, for suche benefites as thou hast bestowed, not vpon vs onely, but vpon all mankind <sup>d</sup>.

<sup>d</sup> Ps. 116.

For creating vs after thine owne image <sup>e</sup>: for redeeming vs beeing sinners forlorne, and condemned: for deliuering vs from sinne, deathe, and hell, by the moste holy and precious blood of thy deare sonne <sup>f</sup>: for bestowing thy righteousnesse, thine holie spirite, and euerlasting life vpon vs; for

<sup>e</sup> Gen. 1.

<sup>f</sup> 1. Per. 1.

for conseruing our soules, and bodies safe and sound, finally for giuing, and that abundantly, all such things as are necessarie for the iustentation of this life, and besides, for thy mercifull protection against all daungers: all which thou doost of thy meere mercie and fatherly goodnesse without any merite or worthines of ours.

And therefore we will extoll thee, O God of our life, and yeeld thanks to thy name, O moste hie. For thou art gracious <sup>s</sup>, and thy mercy endureth for euer.

We will giue thee thanks, O Lord, among the people <sup>h</sup>; wee will sing to thee among the nations. For the greatnesse of thy mercie reacheth vnto the heauens.

So infinite and great are thy benefites conferred vpon vs, O Lorde, that we are vnable to conceiue them in our mindes <sup>i</sup>.

Notwithstanding, our monthes shall speake of thy righteousness, and saluation <sup>k</sup> for we know no end thereof.

What recompence shall wee make to the Lord for all the benefites that he hath done to vs <sup>l</sup>? Wee will take vppe the

the cup of saluation, and call vpon the Name of the Lorde. We will paie our vowes vnto the Lorde in the presence of his people. Psal, 116, 1

Wee will neuer forget thy benefites and wondrous workes which thou hast done for vs. To thee, O GOD the Father, be thanks for all things <sup>m</sup> in the Name of our Lord Iesus Christ. Eph. 5, 1

Secondly, we thinke it our bounden dutie to praie for our benefactors that haue begot, brought vp, taught, and promoted vs, that it would please thee to repaire them, and al other for whom we are bound to praie, whose necessities are knowne to thee.

These we commend to thy mercy in our praiers, that thou maist blesse them both with temporall and euerlasting rewardes.

O celestiall God, and most excellent recompenser, thou hast power and mercie <sup>n</sup> to render vnto euere one according to their works. Do wel, O Lord, <sup>o</sup> vnto those that bee good and true of heart. Psal. 62, 1  
Matt, 16, 1  
Psal, 113, 5

Vouchsafe to reward all our benefactors: let them receiue most plentifull benefites according to the multitude of thy mercies.

Shewe

Shewe mercie vnto them, O Lorde,  
that haue comforted vs : and so blesse  
their families, that they may finde mer-  
cie with thy sonne our Lorde and sa-  
uour Christ at that daie <sup>p</sup> when wee  
shall all appeare before his tribunall  
seate <sup>q</sup> to giue an accompt of oure  
workes.

2, Tim, 1, 18

Ro. 14, 10

Cor, 5, 10

Mat, 25, 40

Mat, 10, 42

2, Cor. 9, 6

Psal, 41, 1

Eccl, 3, 15

O Sonne of the liuing God, whiche  
doost ascribe and impute the same to be  
done vnto thee <sup>r</sup> whiche is extended  
vnto anie of thy seruantes: and doost  
promise a most liberal reward euen for  
a cup of colde water <sup>s</sup>, requite accor-  
ding to thy wonted goodnesse, euerie  
one which haue extended the workes  
of mercie, and the duties of humanitie  
vpon vs, that they may be blessed, and  
enriched mightily <sup>t</sup> with the increase  
of good things.

Hee whiche hathe consideration of  
the poore and needie <sup>u</sup>, let hym bee  
deliuered, O Lorde, in the euill daie;  
Keepe him, giue him life, make hym  
blessed in the lande, and giue him  
not vp to the will of his enemies: but  
comfort him when hee lyeth sicke on  
his bed, and in the daie of trouble heare  
his praiers, Let his almes bee alwaie  
in thy sight <sup>x</sup>, and be mindfull of him  
for



for ever, that when he falleth he maie  
be vpholden.

Grant, O Lorde, that according to  
our habilities we may recompence be-  
nefits receiued, and shewe our selues  
gratefull indeede, that our leaues wi-  
ther not, neyther that we like withe-  
red trees be cut downe.

<sup>y</sup> Sirac. 6. 39

Be merciful vnto vs, O God, raise  
vs vp againe <sup>z</sup>, that wee may rewarde  
them.

<sup>z</sup> Psal. 41. 19

And if wee haue not wherewithall  
to requite their curtesies, <sup>a</sup> let them  
bee rewarded in the resurrection of  
the iust; reward them, O God, on our  
behalfe, O Lord thy mercie <sup>b</sup> endureth  
for ever.

<sup>a</sup> Luk. 14. 14

<sup>b</sup> Psal. 138. 8

O GOD the Holie ghoste, take  
from vs the desire of reuenge <sup>c</sup>, least  
rendering euill for euill to anie man,  
wee purchase the like punishment:  
but while time serues <sup>d</sup>, let vs doo  
good vnto all, especiallie vnto them  
which are of the household of faith,

<sup>c</sup> Eccl. 10. 19

<sup>d</sup> Gal. 6. 10

according to the example of  
our heauenlie Father <sup>e</sup>,  
who is blessed for  
euermore, A-  
men.

<sup>e</sup> Mat. 5. 45

A

## 7. A praier against the offenses of this world.



A&amp;. 16, 34

Ioh. 3, 16

1. Io. 5, 19

2. Io. 2, 10

Iohn. 3, 19

Mat 24, 38

Heauenlie Father, and  
Eternall God, which hast  
created the world <sup>a</sup>, and  
so diddest loue the same,  
that thou gauest thine on  
lie begotten Sonne <sup>b</sup>, that whosoever  
beleueth on him shoulde not perishe  
but haue life euerlasting.

The whole worlde lieng in wicked-  
nes, <sup>c</sup> dooth not confesse thy loue, it is  
altogether giuen to pleasure <sup>d</sup>, full of  
carnal concupiscence, luste of the eyes  
and pride of life.

It is the malignant Church which is  
the sinke of sinne, and a confused heap  
of wicked men, which loue darknes <sup>e</sup>  
more than light.

All things in this diseased world are  
replenished with outragious wicked-  
nes <sup>f</sup>, and horrible offenses: especiallie  
in this laste doting age, wherein most  
greeuous and lamentable sinnes do  
reigne, and al things leese continually  
of their vertue.

For what dooth increase but the  
contempt of God and his worde, vni-  
grateful

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gratefulness, bellicheere, riotousnesse, vnlawfull pastimes, and a shamefull abuse of all good thinges? From whence doo insue mortal punishments, as are the woful disorders in common weales and other horrible euent.

So that al things as it were ouerburdened and wearied, doo grone and trauell in paine together with thine elect, and desire a deliuerance & from suche and so great euils, wherevnto they are subiect, and made to serue to vanitie at the lust of the wicked.

Rom. 8.

Vnto thee doo we crie from the bottom of our hearres: Segregate vs, O Lord, from the darkenes, deceit, and filthines of this worlde, and withdraw vs from the desire of earthlie thinges, that being incorporated into thy congregation, where thy Diuinitie dooth abide, wee maie seeke after heavenly thinges<sup>h</sup>, and forsake earthlie which are fraile and transitorie<sup>i</sup>.

Colos. 3.

1. Cor. 7.

1. Iohn. 3.

O righteous Father, the world doth not knowe thee, but thy sonne dooeth knowe thee<sup>k</sup>; and they to whome thy Sonne dooth reueale thee by thine holy spirit.

Mat. 11, 2.

Giue vs the same thy spirit, that we maie knowe what riches wee haue re-

L. I.      ciued

1. Cor. 2, 13  
 ceiued by Christe, and speake not the  
 thinges which mans wisdom dooth  
 teach,<sup>1</sup> but with thy Spirit shall teach  
 comparing spirituall thinges with spiri-  
 tuall.

Colo. 3, 2  
 Keepe vs in the confession of thy  
 Name, that thou in vs maie be glori-  
 fied, and that we saue not of terrene  
 and worldlie thinges, but dwelling in  
 minde in Heauen maie seeke those  
 thinges that are aboue<sup>m</sup> and bee made  
 partakers of thy diuine nature, and  
 flie from the corruption, whiche is in  
 the worlde: least in this miserable and  
 drunken state thereof, wee inwrap our  
 selues in worldlie cares, whiche with-  
 draw our mindes from the exercise of  
 godlines, and choake the good moti-  
 ons of the holie spirit.

1. Io. 2, 15  
 Grant therefore that wee loue nei-  
 ther the worlde<sup>n</sup>, nor the thinges in  
 the world: but vsing this worlde, wee  
 maie bee as those whiche vse it not<sup>o</sup>.  
 1. Co. 7, 30  
 For the forme of this world doth passe  
 awaie.

Mat. 7, 13  
 Rule thou our hearts, that wee giue  
 not our selues to the pleasures of this  
 worlde; neither enter into the broad  
 waie, and wide gate<sup>p</sup> which bringeth  
 to eternall destruction: but shunning  
 2

7 *against the offences of this world.*

195

all the inticementes of this world may  
goe in at the narrow gate to the king- Math, 7.  
dome of heauen.

O Christ our redeemer whiche hast  
chosen and seuered vs from this world,  
that, not imitating the same, we might  
be saued: giue grace that al which haue  
promised wholie to serue thee, whiche  
doest ouerthrowe the prince of this  
worlde <sup>9</sup>, may be safe from all the as- 9 Ephes.  
sautes of the subtile spirite.

For it were a thamefull and traite-  
rous dedde to promise wholly to be thy  
seruantes, and yet to fauour thy mor-  
tall enemy, and to followe his workes.  
But hee that warreth <sup>1</sup> laboureth to 12, Tim.  
please him whiche hath chosen him to  
be a souldier.

Guide vs that we follow not the va-  
ding glorie of this worlde, neither de-  
light therein. For he which will fauour  
the world is an enemy to God <sup>1</sup>. But 11, Ioh, 3.  
let the world be crucified to vs <sup>1</sup> and 1 Gal, 6.  
wee to the world, through the deniall  
of oure selues, and renouncing all the  
enticementes of the same <sup>2</sup>.

Grant vs grace, that wee may walke  
wisely <sup>x</sup> and circumspectlye in this 11 Ephes, 5.  
present worlde, not as fooles and vn-  
wise, but as wise; and shun all occasi-  
l. 2. ons

ons of falling, and redeeme the time  
 1 *1*he, 5, 16 because the daies are euill.

O God the Holie-ghost, powre into  
 vs thine heavenly wisdome, which is  
 2 *Eccle*, 1, 1 from aboue <sup>a</sup>, that in spirituall mat-  
 ters we may cast off altogether the wise-  
 dome of the world, which is foolishnes  
 3 *1*cor, 3, 19 with God <sup>a</sup>, and in the simplicitie of  
 minde cleaue vnto thy word.

Instruct vs, that hauing renounced  
 4 *Ti*, 2, 11 vngodlines <sup>b</sup>, we may walke vprightly  
 and godly in this worlde; looking for  
 that blessed hope, and appearing of  
 the glorie of the great GOD, and of  
 our sauiour Iesus Christ, which gaue  
 himselfe for vs to redeeme vs from all  
 iniquitie, and to make vs a pure pecu-  
 liar people vnto himselfe, zealous of  
 good workes <sup>c</sup>.  
 5 *Phil*, 3, 15

Comfort our minds, that our hearts  
 be not troubled <sup>d</sup> when the world doth  
 persecute vs. For wee are counted no  
 better then the verie excrementes, and  
 offscouring of this worlde <sup>e</sup>. And ther-  
 fore make vs patiently to beare, not  
 only euerie miserie incident to al men;  
 but also the peruerse and sinister iudge-  
 ment of the world, the which also thou  
 didst suffer for our sakes <sup>f</sup>.  
 6 *1*cor, 4, 13

Vpholde vs in the mids of our af-  
 flictions,  
 7 *Pet*, 3, 23

fictions, that both the world, and the prince thereof may well knowe, that thou hast a tender care & ouer thy poor flocke, and wilt protect and saue the same euerlastingly, Amen. s Iohn, 3

## 8. Euening praier, on *Thursdaie.*



E thanke thee <sup>a</sup>, king s Psal, 13  
of heauen and earth,  
for protecting vs this  
daie by thy strong  
hand, and stretched  
out arme from all pe-  
rils.

The right hand of the Lorde <sup>b</sup> bring- s Ps, 118,  
geth mightie thinges to passe; the  
right hand of the Lorde hath exalted  
vs; the right hand of the Lorde dooth  
great thinges, it hath kept vs from all  
euill, the Lorde hath saued our soules.  
Therefore we will be mindfull of thee,  
o Lorde, vpon our beds, and waking  
will we meditate of thy goodnesse, be-  
cause thou hast bene our helper <sup>c</sup>, vn- s Psal, 6  
der the shadow of thy winges wee will  
reioice. Our soules cleaue vnto thee,  
L3. because

because the right hand hath vpholden vs, and saued vs in our extremities.

We will be mindfull of the time past wherein thou meruelously didst assist vs, and meditate of all thy deedes <sup>d</sup>,

Isa, 143, 5 We will discourse of the works of thine hands, and will neuer forget thy mightinesse.

Esd. 3, 11 For thy mercy endureth for euer <sup>e</sup>, and thou wilt not despise the workmanship of thine own handes.

Now blesse the Lord all his seruants <sup>f</sup> which stand in the house of the Lord in the courtes of the house of our God; in the night lift vp your handes to his sanctuarie, and blesse the Lorde. The Lorde, which made both heauen and earth blesse vs from aboue.

Vnto thee, o Lord, doe we lift vp our handes, and beseeche thee withall humblenesse of minde, pardon all our sinnes, which this daie wee haue committed either against thee, or our neighbours.

Isai, 59, 3 Our hands are defiled with bloud <sup>g</sup>, and our fingers with muche iniquitie. Our transgressions are afore thee, and make answer against vs.

But doe not thou, Lorde, beholde <sup>h</sup> the wickednesse of thy people <sup>h</sup>. but remem.



remember thy couenante which thou  
 haste made with vs in the bloud of thy  
 Sonne : neither consider thou our  
 wicked enterprises, but haue in mind  
 that thy testimonies are pure among  
 vs, and thy worde vndefiled. Thinke  
 not vpon those that haue walked fay-  
 nedlie before thee : but remember  
 them which according to thy will doe  
 feare thee. Neyther doe thou destroe  
 them which haue liued beastleie : looke  
 vpon them that not onelie teach, but  
 obserue thy commandements. Take  
 thou none indignation at them which  
 are worse than beastes: but loue them  
 alwaies that put their truste in thy  
 righteousness and glorie. For wee and  
 our Fathers haue all the same sicke-  
 nesse: but because of vs sinners, thou  
 shalt be called mercifull. For if thou  
 hast mercie on vs, thou shalt be called  
 mercifull to vs, that haue no works of  
 righteousness.

And therefore be thou mercifull vn-  
 to vs, O Lord, for thy Name sake, and  
 pardon al our transgressions, where-  
 by moste infinitelie wee haue deserued  
 thine euerlastinge displeasure. Let  
 thine hande be readie to saue vs, that  
 wee maie prefer thy commandements

Psa. 119, 14 aboute al things<sup>i</sup>, and fulfill them with our fingers.

Psal. 77, 2, O Lord<sup>k</sup> in our trouble doo we seek thee, our handes in this night season are lifted vp to thee. Neither shall anie thing be in cause, but that in this darke and dreadfull night, thou shalt lighten and illustrate euery darke corner of our habitation, that our candle go not out by night.

Mica. 7, 8, When we sit in darkenes<sup>l</sup> bringe vs into the light, saue vs from vtter darkenes<sup>m</sup> where is weeping and gnashing of teeth.

Psal. 3, 3, Thou art the GOD whiche giueste light to our candle, lighten therefore our darkenesse, O our God<sup>n</sup> that wee sleepe not in death. And protect vs by the shadowe of thine hand<sup>o</sup> that none euill sticke to vs this night.

Psal. 91, 3, 4 Deliuier vs from the snares of the hunter<sup>p</sup>, and from the noisome pestilence. Defende vs vnder thy winges, and vnder thy feathers wee shall be safe. Let thy truth compasse vs like a shield, that we bee not afraide for anie terror by night, nor yet eyther for the pestilence that walketh in darkenesse, or for the sicknesse that destroyeth at noone daie. A thousand shal fall beside

vs, and ten thousand on our right hand  
but it shal not come nigh vs.

O Lorde deliuer vs out of the hands  
of our enemies, and saue vs from such  
as persecute our soules: they imagine  
wickednes in their chambers, they sleep  
not except they haue doon mischief, and  
 sleepe is taken from them, til they  
 haue doone harme.

1 P sal, 2

1 Prou, 4

O Lorde keepe vs, O Lorde be thou  
our defense ouer our right hande, that  
the sunne partch vs not by daie, nor  
the moone by night.

1 P sal, 122

1 P sal, 27

The Lorde is our lighte, and our  
saluation, whome then shoulde wee  
feare? The Lorde is the strengthe of  
our life, of whome then should we bee  
afraid? Though an host of men were  
laide against vs, yet shal not our harts  
bee afraide: and thoughte the wicked  
shoulde rise vp against vs to deuoure  
our flesh, yet it shall bee our comforte  
alwaie; that thou wilt hide vs in thy

Tabernacle in the euill daie, and

defend vs in the secret place

of thy dwelling, through

Christ our Lord,

Amen.

1.5.

On



# I. On Friedaie, Morning praier.



Job. 38, 12

Blessed is the Lorde  
GOD of Sabbaoth,  
which by his cōman-  
dementē created the  
morning, & assigned<sup>a</sup>  
to the daie spring his  
place, where arising euerie daie, it ap-  
prehendeth the winges of the earthe,  
and speedily runneth to the vttermoſt  
parts of the world.

psa. 77, 13

Who is like our God, <sup>b</sup> which dooth  
wonderous thinges both in heauen &  
earth?

Isai. 66, 1,

O Lord, <sup>c</sup> heauen is thy seat, and the  
earth is thy footstool.

Vnto thee doe wee bend our selues,  
yeelding most humble thanks, for that  
it hath pleased thee of thy woonted  
goodnesse to preserue vs this night vn-  
der thy mercifull protection.

Of

Of thy clemencie hast thou deliue-  
red our soules out of trouble, with the  
shield of saluation hast thou compassed  
vs about, like as the shepheard <sup>d</sup> wat- <sup>d</sup> Esai, 40  
cheth, and looketh to his flocke.

Wherefore wee will sing of thy pow-  
er <sup>e</sup>, and praise thy mercye betimes in <sup>e</sup> Psa, 59,  
the morning. For thou hast bene our  
defence and refuge in the day of oure  
trouble.

We beseeche thee euen for the bloo-  
die sweate of thy sonne, our Lord and  
sauior Christ, that thou wouldst vouch  
safe this morning to moysten and mol-  
lifie our heartes, thorough the grace of  
thy holy spirite.

As the morning dew <sup>f</sup> spreading it <sup>f</sup> Wis 11,  
selfe earely before daie dooth wet, and  
fill the earth: and as the morning raine  
<sup>g</sup> by droppes dooth water drie places, <sup>g</sup> 2, Sa, 23,  
whereby they doe fructifie and bring  
foorth hearbs and grasse: so extend thy  
grace toward vs <sup>h</sup>, and by thy heaven- <sup>h</sup> Psal, 72,  
ly dewe besprinkle our harde and drie  
heartes, that wee may wholly delight  
<sup>i</sup> in the waies of thy righteousness, and <sup>i</sup> Ps 119,  
walke in the pathes of thy commande-  
mentes.

Let thy liuing spirite <sup>k</sup> guide vs <sup>k</sup> Ps 143,  
foorth into the lande of righteousness,

O Lord, for thy name sake quicken vs  
in thy righteousnesse, that thy worde  
psalm, 119 may be <sup>1</sup> a lanterne vnto our feete, and  
ise. 105 a light vnto our steps.

psalm, 33, 4 Shewe vs thy waies <sup>m</sup>, O Lorde, and  
teach vs thy pathes.

Order our <sup>n</sup>-ppes according to thy  
word, so shal ne wickednesse <sup>n</sup> haue do-  
minion ouer vs, neither shall we wan-  
der from the right waie.

Take from vs the waie of lying, and  
graunt vs gratioufly thy law.

O would to God our waies were di-  
rected to the keeping of thy statutes,  
that we might not walke <sup>o</sup> in the coun-  
sell of the wicked, nor stand in the way  
of sinners, nor sit in the seate of the  
scornesful, but delight in the law of the  
Lorde, and exercise our selues therein  
day and night: then should we be as a  
tree planted by the riuers of waters,  
that bringeth forth her fruite in due  
season.

O Lord, in our troubles we will seek  
thee early in the morning, and re-  
turne vnto thee our God, whiche art  
readie at the spring of the daye, and  
wilt come vnto vs as the fructifying  
raine <sup>p</sup>, and as the timely and lat-  
ter shower whiche dooth good to the  
earth:

earth; bee thou in like maner a refuge vnto the poore, and a timely helper in our trouble.

We will loue thee dearly <sup>9</sup>, O Lord <sup>9</sup> *Psal. 118*  
our strength. thou art our rock and our defence, our sauiour, our God, and our might in whome wee will trust; our buckler, the horne of our saluation and our refuge.

Keepe vs, Lord, from the handes of the vngodly <sup>r</sup>; preserue vs from wicked <sup>r</sup> *Psal. 140*  
men, which are purposed to ouerthrow our goinges.

The proud haue laide a snare for vs, and spread a net abroad with cordes, yea, and set traps in our waie. But deliuer thou our soules from deathe <sup>r</sup>, and <sup>r</sup> *Psal. 56*  
our feete from falling.

For thou art righteous, O Lorde, and dwellest in the middes of vs <sup>r</sup> doing none iniquitie: but earely, earely euerie morning bringest thou forth thy iudgementes vnto light, and wilt not be drawne awaie from sauyng vs, that wee bee not hurt of bloodie fellowes, of theeues and murthers, whose feete are swift <sup>r</sup> to shed <sup>r</sup> *Pron. 6*  
blood.

In thy Name, O Christ, king of eternall glorie we will tread vpon the  
serpents

ak, 10, 19 Serpents and Scorpions \*, and ouer  
the whole power of the enemie, and he  
shall not hurt vs, for thy word shal saue  
Wis, 16, 12 vs 7, whiche rulest and liuest with the  
Father in the vnitie of the holy spirite, a  
God for euermore, Amen.

## 2. A thankesgiuing for the passion of Christ.



Ee thanke thee, O Lord  
Iesu Christ God and man  
for that of thine onely  
and free mercie without  
any workes or worthi-  
nesse at all of ours, thou hast redee-  
med vs a miserable sinners, and dam-  
ned men through thy moste innocent  
and holy passion.

pet, 2, 24

O sweete Iesu, howe bitter and great  
were thy paines : how horrible and  
cruell thy punishment : how greeuous  
and lamentable thine affliction : howe  
bloodie thy woundes : thy dolours how  
diuers : and thy death howe shamefull,  
which thou sufferedst for vs?

How inestimable was the loue, that  
moued thee to endure such and so  
great tormentes to reconcile vs to the  
oh, 3, 16 Father b?

In



2 *for the passion of Christ.*

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In the mount of Oliuet<sup>e</sup>, thorough  
our infinite sinnes lighting vpon thee  
and sense of the moſte heauie displea-  
ſure of thy Father againſt our wicked-  
nes, thou didſt ſweate, contrarie to our  
common nature, blood, that the drops  
like bloud trickled vpon y<sup>e</sup> earth, and  
ſo after a maruellous manner, blood  
came out of thee, being expelled tho-  
rough the reſolution of the ſpirites, na-  
ture being broken and languishing by  
reaſon of thine intollerable ſorrowes  
and torments.

Luk. 22. 3

Lu. 22. 4

And therefore thy diſciples beeing  
fled<sup>e</sup>, thou dideſt voluntarilie commit  
thy ſelfe<sup>e</sup> into the hands of the cruel  
Iewes, which brought thee moſt rigo-  
rouſlie bound without compaſſion fro  
the preſence of one corrupt iuſtice vn-  
to another more cruell: where thou  
being falſlie accuſed, waſt vniuſtly con-  
demned, contemptuouſlie ſpitte vpon,  
opprobriouſlie obraided, and buſtled  
moſt iniuriouſlie.

Ma. 16. 5

Ma. 16. 5

For our offences thou waſt woun-  
ded<sup>e</sup>, and for our wickednes broozed,  
for the offences of thy people thou  
waſte beaten, killed, and with ſharpe  
thornes crowned, and conuinciouſly  
dealt withall.

Eſai. 53.

For

**Pfal, 22, 6** for our sinnes thou wast cruellie handled, a wor<sup>m</sup><sup>e</sup>, not a manne: a verie scorne of men, and the outcast of the people.

**Isaie, 53, 3** Thy looke was odious and ill fauored, a man thou wast full of sorrowes, without forme or beautie, so that they had no lust vnto thee.

**Mar, 14, 65** Besides some couered thine eies<sup>t</sup>, & laid vpon thy face with their fistes, exasperating thy tormentes with manie scoffes and mocks.

Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnikie pittien<sup>g</sup> the same, vttered these words<sup>1</sup> Behold the man.

**Mat, 27, 38** Finallie, for our enormous offenses, thou wast hanged, like an accursed wretche<sup>m</sup> betweene two theeues; afflicted with a mo<sup>s</sup>te odious kind of death<sup>2</sup>; pierced through the handes and the fecte, whereby thou diddest encounter with the mo<sup>s</sup>te extreame tormentes; which were so great, that for a space, thou wast after a sorte without all manner comfort<sup>o</sup>, and constrained thorough thy great sorrowe and greuousnes of paine, to drinke vineger<sup>3</sup>, and so in the extremitie of paine thou didst giue vp thy ghoste, commending the

2 *for the passion of Christ.*

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the same vnto thy deere Father 9, in 9 Lu. 23, 4  
wonderfull patience, like a sheepe lead  
to the slaughter 7 and as a lambe quiet 7 Esai. 53  
before the shearer, thou diddest not o-  
pen thy mouth to raile 7, yea, that was 7 Acts. 8, 3  
so far from thee that thou praiedst for  
thine enemies 7: that is by thy tormēt  
hauing quieted vs from al guilt, a well  
of fault as of punishment, we might bee  
healed.

For to this ende diddest thou beare  
the burthen of our sinnes vpon the  
wood of the crosse 7, that thou might-  
est recouer the peace of soules for  
such as are healed by thy stripes, and  
obtaine the true righteousness for as  
manie as beleue on thee, that the  
wrath of thine Eternal Father, whiche  
is a consuming fire 7, doo not deuoure  
vs. 7 Psal. 2, 7

O Iesu Christe, sonne to the liuinge  
God, for these torments, and all other  
thy passions, we wil honour, praise, and  
thanke thee for euermore, beseeching  
thee moste humbly, that thy passions  
maie worke and take effect in vs, and  
bee a presente and moste wholesome  
medicine in all necessities: and that  
alwaies beeing mindefull of the same,  
wee maie reioyce therein 7; make it a  
comfort

7 eala. 6,

1. Pe. 3, 21

Lu. 23, 34

Mat. 5, 44

1. Pe. 3, 24

Philip. 3, 9

Isa. 10, 3

comfort for our selues againste all the  
 tentation of Satan, and the force of sin  
 and the Lawe; that thy crosse may bee  
 a example to vs<sup>a</sup>, that walking in thy  
 steps, we render not rebuke for rebuke  
 but maie imitate thy longe suffering<sup>a</sup>,  
 and praie for suche as cuffe vs<sup>b</sup>: and  
 finallie maie so thinke vpon, and cele-  
 brate the cause of thy deathe, that the  
 consideration therof maie vtterly both  
 extinguishe all the flames of vnlawful  
 concupiscence, and burie the intise-  
 ments of the flesh, and also raise vp the  
 seed of godlines, and nourish the loue  
 of vertue within vs, that so being who-  
 lie dead vnto sinne, we maie liue vnto  
 righteoufnes, and serue thee which ba-  
 rest our sinnes in thy bodie<sup>c</sup> vpon the  
 crosse, but liuest now<sup>d</sup> & reigneest with  
 the Father in the vnitie of the holy spi-  
 rit, a God for euer more, Amen.

### 3. A praier for true repentance.



Lord G O D, whiche art  
 full of compassion<sup>a</sup>, and  
 mercy, longe sufferinge,  
 and of great goodnesse,  
 thou continuest thy  
 mercie

3  
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mercic for thousands <sup>b</sup>, taking awaie <sup>b</sup> Exo. 30.6  
iniquitie, finnes, and offences; thou  
callest vs after thy woonted mercie by  
thy word to repentance, & hartie con-  
uersion. For vnto al, and euerie one is  
repentance and forgiuenesse of finnes  
preached <sup>c</sup> in thy name.

<sup>c</sup> Luk, 24.47

Moreouer, we knowe the riches of  
thy lenitie <sup>d</sup>, patience, and long suffe-  
ringe in this, that thou docest not sud-  
deinelie at vnwares take awaie sin-  
ners from the earth, neyther ouer-  
whelme them by and by, through thy  
iustice in their wicked deedes dooyng:  
but giueste them a space to repente:  
which is a most notable argument, that  
thou wilt not the death of a sinner <sup>e</sup>, <sup>e</sup> Eze, 33.11  
but rather that hee bee conuerted and  
liue.

- For thou art mercifull ouer all, be-  
cause thou canst al <sup>f</sup>, and dissemblest <sup>f</sup> Wis, 11.16  
the finnes of menne for their amende-  
ment.

Thou louest all thinges that are <sup>g</sup>, <sup>g</sup> Wis, 11.1  
and abhorrest nothinge which thou  
hast made, neither hast thou ordained  
anie thing which thou docest hate, but  
sparest all, because they are thine, O  
Lord, louer of our soules.

Therefore doo we certainlie beleue  
that

that the promise of free reconciliation is vniuersall, and belongeth to all conuerted.-

O howe good and pleasant is thy spirit, Lord, in all things, therefore doost thou many times punishe suche as goe astraic, that being warned of their faults they may depart from their wickednesse <sup>h</sup>, and beleeue in thee.

Wis, 12, 30

Thou callest offenders into the waie by affliction, and by iudging doest thou by little and little giue place for amendement <sup>i</sup>, knowing full well what the generation and corruption of man is, and howe it may be reduced.

Wis, 12, 10

O thou masterer of power, with great moderation doost thou iudge mankind, and after this maner doost thou teache thy people, that they should be righteous, and hast made them children of a good hope <sup>k</sup>.

Wis, 12, 19

Moreouer, for a caution, and instruction to vs thou doest many waies <sup>l</sup> scourge our enemies, that thereby we may consider of thy goodnesse, and also beeing iudged may trust in thy mercie.

Wis, 12, 21

Vnto thee most mercifull God, doe we crie, which knowest the bardnesse of

of

of our heartes, and that through originall sinne our hearts being hardned <sup>m</sup>, <sup>m</sup>Rom, 2, 5 we haue no power of our selues to returne and rise vp.

Convert vs, O Lord, <sup>a</sup>: and we shall <sup>a</sup>Ier, 31, 18 be conuerted, because thou art our God and beeing conuerted wee will doo penance.

Shew vs our offences, that striking our thighes wee may bee heartily sorie for our sinnes committed.

Heale vs, O Lord, & we shalbe whole; saue vs and we shalbe saued <sup>o</sup>: for thou <sup>o</sup>Ier, 17, 8 art our praise.

Behold, wee are as sheepe <sup>r</sup> wandering, and readie to perish, seeke thy seruantes, O Lord, that we forget not thy commaundementes. Circumcise <sup>a</sup> the foreskin of our vnderstanding, that our heartes be not hardened. <sup>r</sup> Psalm, 119 ver. the last <sup>a</sup> Iere, 4

O Iesu Christ, looke vpon vs with thine eyes of pitie: euen as thou lookedst backe vpon the sinfull woman <sup>r</sup> in the banket, which prostrating hir selfe at thy feete, bitterly did bewaile her wickednesse. <sup>r</sup> Luk, 7, 3

Likewise fauour vs as thou didst the Publican <sup>r</sup>, standing a farre off in the Temple without lifting vppe his eyes vnto heauen for shame, but striking his <sup>r</sup> Luk, 18, 11

his brest onely saide, Lord be merciful vnto me a sinner.

Grant, that among the feares & terrors of conscience we may take hold of thee by a liuely faith (whiche hath redeemed vs from the curse of the law<sup>r</sup>, and art made for vs wisdom<sup>e</sup>, and righteousness, and sanctification, and redemption) and neuer in the sight of conscience, yeeld our selues and despair, but vpholden by the voyce of the Gospel maie flie vnto thee our mediator, and iustified by faith<sup>r</sup>, haue peace with God.

Restore also in vs the light of thy lawe, so that from our heartes we maie obey thee oure Redeemer, walking in newnes of life<sup>r</sup>.

Thou whiche hast suffered for vs in the fleshe<sup>r</sup> giue vs grace that likewise in the same minde wee may bee armed for the mortification of the fleshe, that hencefoorth we liue, not after the lusts of men, but after the will of God. For it is sufficient for vs<sup>a</sup> that wee haue spent the time that is past of the life after the wil of of the Gentiles, walking in wantonnesse, in lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatry.

Molli fic



4. *for christian patience.*

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Mollifie our heartes<sup>b</sup> that they may <sup>b</sup>Rom. 2, 5  
repent, and esteeme greatlie of the riches of thy goodnes.

Moreouer, repressse hypocrites; whiche flatter their affections and extenuate the inner euilles stickeing in our nature, and iudge falselie of thy lawe, not knowing that the lawe is spirituall<sup>c</sup>, accusing euen our inclination to be euill.

<sup>c</sup>Rom. 7, 14

Keepe the diuell vnder, that hee compell not the troubled consciences, of some to desperation, either by heaping, and reaping vp of their offenses, or extenuating thy mercie: but grant that all sinners maie come vnto thee by hearing thy worde to repentance<sup>d</sup>, that the Aungels in heauen maie continually haue occasion to reioyce, Amen.

<sup>d</sup>Luk. 15, 7.

10

4 A praier for Christian  
*an patience.*



Omnipotent and Eternall God, Father of our Lorde Iesu Christ, which art the comfort of the afflicted, the ioy of the troubled, of the forlorne the staie,  
and

and our refuge in the time of trouble,  
 Rom 15,5 the GOD of patience and <sup>a</sup> consolation:

Thou knowest the weakenes of our  
 fleshe, that we are by nature fearefull,  
 and of no courage, so that in crosses  
 and calamities we are not able to stand  
 of our owne strength.

Wherefore vnfainedlie, and from  
 the hearte we crie vnto thee: Keepe vs  
 vnder myseries and crosses, in Faith  
 Titus. 2,3 founde<sup>b</sup>, stedfast in hope, and in pa-  
 tience constante, that with the quyet  
 minds, and a valiant courage we maie  
 suffer all iniuries and aduersitie; and  
 neuer, beeing broken with sorrow at-  
 tempt that which is contrarie to thy  
 commandements, but by acknowled-  
 ging thy will, beare all sortes of cala-  
 mities. with the callinge for thine assi-  
 stance<sup>c</sup>.

Powe into vs godlie cogitayons,  
 that wee maie neuer imagine the my-  
 series and afflictions in this worlde, to  
 lighte vpon vs by chance, and against  
 thy wil: but that the Church is gouer-  
 ned by thy prouidence, and without  
 thy permission that none euil<sup>d</sup> (of pu-  
 nishment) commeth, but thou sendest  
 the same.

Gouerne

Gouverne thou our mindes, that wee maie at no time ymagyne thee to bee our enimie, when wee are pinched with aduersitie: but belecue that wee are chastened of thy good and Fatherlie purpose for the reannantes of sinne abidinge in this corrupted nature of ours, thereby to be stirred vp and confirmed in the exercises of contrition, faith, confession, patience, and other like vertues.

Certes it is to bee accounted for an exceeding benefite, that thou sufferest not sinners to followe their owne mindes<sup>e</sup>; but thou withdrawest them by punishmente from their impietie, least that liuing after their owne mindes, and dooing al things as they liste, they perish in their wickednesse:

<sup>e-2, Mach, 6</sup>  
verse 12

And therefore doest not thou winke alwaies at our sinnes, O God, as thou doost at the offenses of other nations; which thou sufferest to fil the measure of their iniquities, that so afterwarde at the ripenesse of their offenses thou maiest be reuenged vpon them, and destroye them vterlie in the daie of iudgement, and of reuengement:

But our iniquities thou doest visite

M.I.

by

by and by with the rod of correction,  
and our wickednesse with the whip of  
affliction.

Notwithstanding thou wilt not vtterlie take awaie thy mercie from vs. Though thou punishest with aduersitie: yet doest thou not forsake thy people.

Furthermore it is expedient that our coltish fleſhe bee humbled and brought vnder, and kept in awe<sup>r</sup>. For otherwiſe hauing the head, it will wax ouer luſtie, and caſt off the yoke of the Lorde, beeing of it ſelfe ſlow<sup>s</sup>, our life fraile<sup>h</sup>, and proſperitie wearieing our mindes, and making euen the wiſeſt<sup>i</sup>, and moſt godlie manie times ſluggiſh and headdie.

Ps. 119, 67.

2 Rem. 7, 18

Ps. 144, 4

Ps. 119, 67

But the troubled ſoule is nigh vnto thee in the croſſe; and praier is then more effectuall, when it is exerciſed in affliction<sup>t</sup>.

Ps. 50, 15

For the mind vtterlie deſtitute of al other helpe of ſecond cauſes where vnto it woulde eaſilie cleaue, then dooeth open it ſelfe before thee, and wholelie dependeth vpon thee, not truſtinge in it ſelfe, but altogether in thee, O God, whiche raiſeſt the dead<sup>1</sup> to life: and ſo our Faith is founde more

12. Cor. 1, 9

more precious then any gold that perisheth <sup>m</sup>, to the praise; and glory of thy name. <sup>m</sup> 1 Pet, 1

Finally, it behooueth vs at the length to be confirmed like the bodie of Christ in his passion, that suffering with him wee may also raigne together with him <sup>n</sup> as hys fellowe heires. <sup>n</sup> Rom, 8,

For vnlesse we be weary of this life <sup>o</sup>, wee shall not easile aspire to our celestiall countrie. For whiche cause it is thy will that by many tribulations <sup>p</sup> wee must enter into the kingdome of heauen. <sup>o</sup> Phil, 1, 2 <sup>p</sup> A&, 14, 2

Wherefore wee beseeche thee giue vs godly mindes, that wee wonder not when we are tried by the fire, as thogh a strange thing did happen vnto vs, but rather let vs reioice, that we are partakers of the afflictions of Christ, that when his glorie appeareth wee may be merrie and glad. <sup>q</sup> 1, Pet, 4, 1

Assist vs that through patience <sup>r</sup> wee may runne to the battell that is before vs, looking vnto Iesus the captain, and finisher of our faithe, who for the ioye that was set before him, endured the most shamefull crosse. <sup>r</sup> Heb, 12,

Let vs beare in minde that hee endured

dured such speaking against him of sinners, that wee should not be wearied & faint in our mindes : but strengthened with all might <sup>Colos, 1, 11</sup> thorough thy glorious power vnto all patience and suffering, continue vnmoueable in al tentations, neuer casting away our confidence : <sup>Ab, 10, 15</sup> whiche hath a great recompence appointed.

For wee haue neede of patience, that after wee haue doone the will of G O D, wee may receiue the promise. For yet a verie little while <sup>Hebr, 3, 3</sup> and hee that shall come, will come, and will not tarrie.

O blessed God, and Father of our Lord Iesus Christ <sup>a, Cor, 1, 3</sup> whiche art the father of mercie, and God of all consolation, comfort vs in all our afflictions, that as the afflictions of Christ doo abound in vs, so withall by him our consolation may abound, Amen.



5. A praier for women  
with child, and in  
childbed.



Most wise God <sup>a</sup>, eter-  
nall Father of thy belo-  
ued sonne our Lorde and  
Saviour Christ, Creator <sup>b</sup>, and keeper of all thy  
creatures, which through thine excel-  
lent wisdom, and counsaile, hast en-  
ioyned to womankind, that in pain and  
sorrow they shoulde bring forth chil-  
dren <sup>c</sup> whereby not onely this world is  
replenished, but a Church, which doth  
celebrate thy name for euer, is gathe-  
red vnto thee.

<sup>a</sup> Psal, 14

<sup>b</sup> Psal, 11

<sup>c</sup> Gen, 9

And forasmuch as the paine of a wo-  
man in trauell is most extreame, which  
makes the prophets <sup>d</sup> many times to  
repeate the same in exaggerating the  
afflictions of punishment whiche the  
holie spirite dooth threaten vnto the  
impenitent:

<sup>d</sup> Esai, 13

Wee beseeche thee in the Name of  
Christ thy sonne, be mercifull vnto all  
women either with childe, or in child-  
bed: giue them grace to call into mind  
the decree, and pleasure of thy hea-  
uently

m.3.

uently

uenly will; let them neuer strue against thee through impatience, but in true faith and inuocation of thy name suffer thy crosse quietly, knowing that by the seede of the woman, which hath broken the olde serpentes head <sup>e</sup> they are reconciled vnto thee.

In this seede, whiche is Christ, the curse is cleane taken awaie <sup>f</sup>, and blessing restored to vs, that we may receiue the promise of the spirite, and the inheritance of eternall life.

O almightie God, conuert nowe the sorrowes of women in trauel into gladnes, that they may remember not their paines and mourning, for ioye that a man is borne into the world <sup>g</sup>.

Comfort them in the midds of their anguish, and help aswell the mother as the babe, especially in the danger of deliuerance <sup>h</sup>.

If thou blessed God, be not present, they perish vndoubtedly, all the world cannot helpe them in that extremitie.

O eternall God; which of the seede of man framest the liuing infant in mothers wombe <sup>i</sup>: and nourishest the same congealed in bloud, that the flesh within the time of ten monethes may



5. *for women with child. &c.*

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maie take shape, drawing nourishment from the mother; we are <sup>k</sup>al the workmanship of thine hands.

<sup>k</sup>Efdra. 8.

Wee giue thee thanks, Lorde, for fearefullie<sup>l</sup> and wonderfullie are wee made:maruellous are thy workes, and that our soules know right well.

<sup>l</sup>Pf. 139.

Our bones are not hid from thee, though wee were secretlie made, neyther our substance in the inner partes of our mothers wombe.

Thine eies did see our substance being without forme, and in thy booke were all our members written.

Thy handes haue made vs <sup>m</sup>, and fashioned vs altogether round aboute: with skin and flesh hast thou couered vs, and ioined vs together with bones and sinewes: thou hast giuen vs life and grace, and thy visitation hath preserved our spirits.

<sup>m</sup>Iob. 10.

Grant, we beseech thee, to all Infants yet vnborne, that knit together with their due veines and members, they maie come forth into this world sound, and perfect without fault or deformitie.

Stae the furiousnesse of wicked spirits, that they shew not their tyrannie vpon yong infants.

m.4.

Keepe

Keepe al with child, that, no way being terrified, or troubled extreamelie, they be vntimelie deliuered.

Giue grace also to the babes newlie borne, that, together with their outward baptisme, they may bee receiued into the congregation of the faithfull, with wholesome water thorough the renewing and regeneration of the holie Spirit<sup>e</sup>, whiche thou wilt plentiouslie powre vpon them, thorough Iesus Christ our Sauour, that beeing iustified by his grace, they maye bee made heires according to the hope of eternall life, and beecome newe creatures through him.

Strengthen al women deliuered,; that beeing restored to their woonted healthe, they maye glorifie thee their helper in the time of neede<sup>e</sup>, and learne afterward to repose their whole confidence in thee, which art nighe vn to al that cal vpon thee<sup>e</sup>, to al wee say, calling vpon thee in truth.

And if at any time thorough thine vnsearchable iudgemente, an vntimelie birth, or (if without offendinge thy godhead, we maie saie) unluckie deliuerance happen: so comforte, O merciful God, them moorneful and sad parents,

rents, that they faint not with sorrow,  
but beleue rather that the woful chāce  
is a triall of their faith ⁊ hope and pa- ⁊ 1. pet.  
tience.

For thou art a merciful and gracious  
God, forgiuing oure sinnes. Though  
thou art angrie with oure wickednesse:  
yet in thy displeasure thou remembreſt  
thy mercie, that the troubled maie  
take comfort ⁊ and the afflicted finde ⁊ Hab, 3.  
grace.

For thus doo all thy seru aunes per-  
swade themſelues, that, if they be ty- ⁊ Tob, 3.  
ed ⁊, they ſhall be crowned; if they be  
troubled, they ſhalbe deliuered; and if  
they be chaſtened, they ſhalbe ſaued.

For thou haſt no pleasure in oure  
damnation, whiche bringeſt faire wea-  
ther after ſtormes, and gladneſſe after  
teares.

Thy name, o Lorde, bee praised for  
euer, Amen.

## 6. A praier for captiues.



Lorde oure Gouvernour,  
thou haſt prepared thy  
ſeate in the heauens <sup>a</sup>,  
thy Kingdome <sup>b</sup> is an  
euerlaſting kingdome,  
m. 5. and

<sup>a</sup> Ps. 103.

<sup>b</sup> Ps. 145.

and thy dominion indureth thorough-  
out all ages. In thine hand is strength  
and authoritie : none canne resiste thy  
power.

We beseech thee bee mercifull vnto  
all in captiuitie, and oppressed with  
most greuous slauerie ; especially vn-  
to such as for the confession of thy gos-  
pel, doo suffer persecution, banishment  
imprisonmente, perils of life, of good  
name, & of goods : comfort them with  
thy spirite, deliuer them from cruell  
bondes by thy diuine power, and grant  
suche lawfull meanes according to thy  
wisdome<sup>c</sup>, that thy faithfull may bee  
deliuered.

O Lord, bring home thy captiues  
exiled for thy Name sake<sup>d</sup>, that they  
maie confesse thee and extoll thy  
goodnes.

O that God would heare the mour-  
nings of the imprisoned<sup>e</sup>, and deliuer  
the children of death.

O that God would bring home the  
captiuitie of his people : then shoulde  
wee beelike suche as dreame<sup>f</sup>, our  
mouthes should bee filled with laugh-  
ter, and our too[n]ge with ioye. Then  
should they saie among the Gentiles,  
The Lorde hath doone great thinges  
for

for them : yea the Lorde hath dealt  
marueilously with vs, we are made io-  
cond.

Turne againe oure captiuitie, O  
Lorde, as the riuers in the south. For  
thou alone art oure assister of whome  
commeth saluation <sup>2</sup>, thou deliuerest  
such as are bound by thy power, and  
despiseft not the groninges of the affli-  
cted.

Psal, 125.

2 Psa. 68. 2

Praised be the Lorde, euen the God  
of our saluation, who deliuereth vs,  
and letteth loose his captiues, and that  
without giftes or reward <sup>h</sup> freely for  
his holy name sake.

h Esai, 45.

Therefore shall the people worship  
thee, ô Lord, and praie vnto thee: for  
thou saiest vnto the bound, Come out;  
and to those that sit in darkenes, come  
to light.

O Lorde, call into minde thy mani-  
folde mercies <sup>i</sup>; deale with vs accor-  
ding to thy wonted goodnesse, and  
giue not thine inheritaunce into the  
hands of thine enimies, least they make  
sale of vs, and spoile our land.

i Dan, 9.

Forgiue our sinnes, and transgres-  
sions; let not aliens haue dominion  
ouer vs, <sup>k</sup> neither let our houses passe  
vnto straungers; let vs not bee as  
exiles,

k Lam. 1.

exiles, and pupils without a Father; neither our mothers, as widowes without husbands let not our olde men bee wanting in our ports, nor yet our cōuntry lament for the wast which the enemy would make.

Heale the sorrowes of the daughter of thy people, and bee mercitull to our sinnes, for the glorie of thy name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles and fetters; cast off their yoke that they may praise thee for euer.

Ps, 107, 14 Bring them out of darkenesse <sup>1</sup> and the shadow of death: Breake the gates of brasse, and smite the barres of yron in sunder, that they may knowe that thou art our Lorde, when thou hast broken the cordes of their yoke <sup>m</sup>, and deliuered them out of the handes of those that serued them selues of them.

Ezec. 34, verse, 27

But if it be thy will for the tryall of their faith and patience to detaine some in exile and seruitude a longer time: then comfort such with thy spirit, and mitigate their pains, that they may finde fauour in the sight of them

whome

6. *for Captiues.*

" whome they are compelled to serue, <sup>2 29</sup>  
and cast not them off for euer °. <sup>Baru, 1</sup>  
<sup>° Psa, 44</sup>

Above all, keepe them in the confession of true faith, and christian religion, against all false worshippings, that so they may comforte themselues with the gracious pardoning of theyr sinnes through Christ, and their hearts may bee sealed with the earnest of the holy spirite <sup>P Galat,</sup> bearing witnesse to their spirites that thee are deliuered from perpetuall captiuitie and bondage of hell.

O Christ our redeemer, deliuer our soule, from the chaines of darkenesse, and snares of deathe, whiche sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bandes and knottes of our transgressions: and wast sent of thy eternall father into this world to preach libertie vnto captiues <sup>¶</sup>, and deliuerance to such as are shut <sup>¶ Esai, 6,</sup> vp.

Grant, that beeing entangled with the cords of iniquitie, we giue not our members as weapons of vnrighteousnes vnto sinne <sup>¶</sup>. Breake in peeces the <sup>¶ Rom, 6,</sup> chaines of Satan, and turne vs into thy flocke, that none vnrighteousnes haue dominion ouer vs.


Deliuier

ach, 9, 11 Deliuier him that is in bondage vnto Satan, and bring forth the bound by the blood of the couenant out of the pit wherin is no water <sup>f</sup> that he spoile and kill vs not.

Colos, 3, 8 Giue grace also that beeing snarled with humaine traditions <sup>t</sup> wee entrap not our consciences by false opinions: but may serue thee our true GOD in Christian libertie, and neuer abuse the same to the offence of anie,

rom. 7, 24 Take vs miserable men out of the bodie of this death <sup>u</sup>, which maketh vs captiues to the lawe of sinne, whiche is in our members, that deliuered from sinne and death wee may serue thee in true vprightnesse and euerlasting life, which raignest for euer one God in the trinitie of persons, Amen,

## 7. A praier against the temptation of the fleshe.

om. 7, 18  Mercifull God, we miserable men acknowledge and confesse that in vs <sup>a</sup> that is in oure fleshe there dwelleth no good thing.

sal, 51, 5 But in fine wee were borne <sup>b</sup>, and our



7. *against the temptation of the flesh.*

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our mother conceiued vs of corrupt seed.

For our nature is defiled, and prone vnto all wickednesse euen from our youthe<sup>c</sup>: so that by the strengthe of our proper reason wee cannot saue those things whiche belong vnto the spirit<sup>d</sup>.

<sup>c</sup> Gen. 8, 2

For the naturall man<sup>e</sup> speaketh and fauoreth of earthly things, and of himselfe is not meet so muche as to thinke anie thinge that good is without the assistance of thy power<sup>f</sup>.

<sup>d</sup> Rom. 8, 5  
<sup>e</sup> 1, Co, 2, 1

<sup>f</sup> Phil. 2, 1

Vnto thee do we crie with our whole heartes, that it woulde please thee to open vnto vs by thy spirite the true knowledge of thine essence and will, as thou haste reuealed thy selfe in thy word, that we may not folow the sense of our fleshe in iudging of spirituall thinges, neither by our blind bayardlie reason, measure thine heauenly sayings.

For bloud and flesh perceiue not the things which belong to the spirite<sup>g</sup>, & the fleshelie minde is enmitie againste God<sup>h</sup>: for it is not obedient vnto the law of God, neither indeede can bee. And they which are in the flesh, cannot please God.

<sup>g</sup> Mat. 16, 17

<sup>h</sup> Rom. 8, 7

Seing

Seeing therefore that in vs abideth the seed of sin which is concupiscence, and a pronesse vnto wickednesse is ingrafted into vs by nature, yea, and originall sinne through our first parentes, doth oftentimes pricke vs vnto impietie. For euerie one is tempted<sup>i</sup> when he is drawne awaie, and inticed with the baite of his owne concupiscence, then when lust hath conceiued it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

<sup>i</sup> Iame. 1, 14

Giue vs grace that we follow not the cōcupiscence of our fleshe, neither prouoke our senses by vnbrideled libertie, but stoutlie to resist them.

For vnles that wicked concupiscence be driuen from our minds, it wil neuer cease till it haue brought forth deadlie sinne.

Wherefore assiste vs that wee maie tame these bodies of ours, and bringe them into subiection<sup>k</sup>, least our flesh being ouerlustie doo offend, and ouerpasse the prescribed limits.

<sup>1</sup> 1. co. 9, 27

Assist vs we beesech thee, to crucifie our flesh<sup>l</sup> and al the affections and desires thereof, for the better seruing thee, and walking in the spirit.

<sup>Galat. 5, 24</sup>

<sup>Rom. 8, 12</sup>

For wee are debtors, <sup>m</sup> not to the flesh,

7. *against the temptation of the flesh.*

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fleshe, to liue after the fleshe, but the  
deedes of the flesh being mortified, to  
liue renued<sup>n</sup> after the holie spirite, in  
righteousnes and true holines.

<sup>n</sup> Eph. 4.

Sanctifie vs<sup>o</sup>, holie Father, that we  
defile not our selues with carnall vices  
withe riotousnesse, bellicheare; nor by  
vnlawfull pleasure, casting of thine ho-  
ly spirite, that we make our bodies the  
houses of filthie seends<sup>p</sup>, which carrie  
awaie and cast headlong all intempe-  
rate & secure persons into euerlasting  
destruction.

<sup>o</sup> Io, 17.

<sup>p</sup> Mat. 13.

Be it far from vs that wee make our  
members the members of harlots<sup>q</sup>,  
whereby the holie spirite is banished,  
and man becommeth a den of theeuers  
and a sinke of filthines.

<sup>q</sup> 1. Co. 6.

Gouerne vs that wee maie shun the  
workes of the fleshe<sup>r</sup>, and be careful to  
doe the workes of the Spirite<sup>t</sup>, as thy  
chosen seruants.

<sup>r</sup> Gala. 5.

<sup>t</sup> Gala. 5.

And for as much as the flesh lusteth  
againste the Spirite<sup>u</sup>, and the Spirit  
contrarie to the fleshe (for they are  
contrarie, and continuallie strue to-  
gether) bee thou mercifull vnto vs, O  
God, helpe vs with thy diuine power,  
that the holie Spirit (which thou didst  
powre into vs at our baptisme) maie  
beare

<sup>u</sup> Gal. 5.

Rom, 3, 9 beare the rule in our members <sup>a</sup>, and  
 10 preuaile ouer the flesh, and all the af-  
 fections of the same.

Extinguish the flames of carnall de-  
 Iame. 4. 1 fires, and repress our raging lustes <sup>r</sup>:  
 so shall wee auoide enormous offenses,  
 and shunne the wicked actions of our  
 owne inuentions.

And if at anie time, beeing subdued  
 by flesh and bloud, wee shall wander  
 from the pathe and dyrection of the  
 spirit to something vnseemelic for our  
 calling, impute not <sup>r</sup>, wee praie thee  
 7 Psal. 32, 2, that fault vnto vs, but remember that  
 we are flesh, and conuert vs by thy di-  
 uine power.

And seeing that flesh of it selfe is  
 vnbridlie, and wilde, not abidinge  
 correction, but is like a fatte and wan-  
 10 Ier. 46, 31, ton calfe <sup>r</sup>, which is not vsed to labour:  
 put thy yoke vpon vs, and tame our  
 flesh by thy spirit, that walking sober-  
 lie and modestlie, wee maie bridle the  
 same, and humble it vnder thy com-  
 mandements by withdrawing of deli-  
 cious fare. For with ouermuch fine  
 fare our minds wax wanton and ouer-  
 lustie <sup>a</sup>.

Amo, 6, 4 Aide vs, that by temperance, mode-  
 5 ration, and abstinence from superflu-  
 6 ous



8. *Euening praier.*

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ous meates and drinckes, wee may binde  
our fleshie to the direction of the holy  
spirite, and mortifie our bodies of this  
death<sup>h</sup>, that thou mayest liue in  
vs, which art to be praised  
for euer and euer,  
Amen.

<sup>h</sup> Rom, 7, 2

8. *Euening praier, on  
Fridaie.*



E will praise thee, O  
eternall God, Father  
of our Lorde I E S V  
Christ, for maruelous  
things hast thou don  
for vs: and thou hast  
deliuered our soules from deathe, and  
our feete from falling<sup>a</sup>.

<sup>a</sup> Psal, 56, 1

Blessed bee God whiche hast heard  
our praier<sup>b</sup>: and brought vs out of  
the lake of miserie, out of the mire  
and claie: which set our feet vpon the  
rocke, and ordered our goings, which  
hath saued vs this day from al perilles,  
and comforted our soules.

<sup>b</sup> Psal, 43, 2

Wherefore we will extoll thee, and  
celebrate thy name euerie daie<sup>c</sup>; and

<sup>c</sup> Psal, 145, 2

at

at night will we talke of thy righteouſneſſe.

1 Pſal, 99, 5

We wil magnifie the Lord our God, and bow our ſelues at his footſtoole <sup>d</sup>, for he is holie.

2 Pſal, 130, 1

We will praiſe thee, O Lord, becauſe thou haſt ſet vs vp <sup>e</sup>, and haſt not made our foes to triumph ouer vs. Thou haſt brought our ſoules from the graue, and ſaued oure liues from them that goe downe into the pit.

Wherefore we will ſing praiſes vnto thee, and yeelde thee thanks for a remembrance of thy holineſſe.

1 Gal, 3, 13

O moſt louing Father, here proſtrating our ſelues before thy ſeete, we beſeeche thee in the name of thy ſonne, who ſuffered for vs a moſt cruell death <sup>f</sup>, blot out all our tranſgreſſions, whereby we haue offended thy maieſtie, and eſpecially thoſe whiche this daie wee haue committed.

A part of  
prayer of  
King Manaf  
ſes placed  
immediatly  
after the ſe.  
cond book

Be mercifull vnto vs, O Lord, for thy names ſake. For greatly haue wee ſinned <sup>g</sup>, and our offences are mo than the ſand of the ſea. We haue prouoked thee vnto anger, and done euill in thy ſight. But nowe wee bend the knees of our heart, requiring thy mercie.

O Lord, we haue ſinned, we acknow-  
ledge

ledge our sinnes with grief and sorrow. of Chron.  
 Pardon, O pardon our sinnes, and according  
 to the Ge-  
 neua trans-  
 lation.  
 destroie vs not together with our ini-  
 quities, neither reserue euill for vs for  
 euer: but of thine infinite goodnesse  
 saue vs miserable and most vnworthie  
 men. For thou, O Lorde, according to  
 to thy wonted mercie hast promised  
 forgiuenesse of sinnes to all repenters.  
 Therefore we will praise thee continu-  
 ally all the daies of our life: all the host  
 of heauen praise thee worldes without  
 end.

Who is suche a God as thou<sup>b</sup>, that  
 pardonest wickednesse, and passest by  
 the transgressions of the remnaunt of  
 thine heritage? Thou keepest not thy  
 wrathe for euer, for mercie pleaseth  
 thee. Thou wilt turne againe, and haue  
 compassion vppon vs, thou wilt subdue  
 our iniquities, and cast our sinnes into  
 the bottome of the sea. <sup>b Mich. 7, 18</sup>

In this euening now the sunne is gon,  
 we praie thee, O God, depart not from  
 vs, whiche art the sunne of righteous-  
 nesse, neither let thine aide be far from  
 vs, but abide with vs, O Lorde, for it  
 draweth toward night, and the day is  
 farre spent.

For sake vs not, O Lord our God<sup>k</sup>, <sup>l Luk. 14, 29</sup>  
 neither <sup>k Psa. 38, 21</sup>

Psal, 22, 11

neither depart from vs; for tribulation is at hand<sup>1</sup>, and there is none to helpe.

Psal, 55, 18

O God of our saluation, make haste to helpe vs, haue a regarde to oure defence, and redeeme our soules in peace<sup>m</sup> from those that warre against vs.

Deliuier vs from suche as marke our goings. Plucke our feete out of the snare, and lead vs in the pathes of righteousness, that our feete slip not, and we take a fall.

Prou. 6, 22

Guide vs by thy wisdom, that when we walke it may leade vs<sup>n</sup>, when we sleepe it may keepe our feet: and when we wake we may talke thereof.

And therefore sleeping wee will not feare, but rest quietly, and oure sleepe shall be sweete: wee will not quake at the sudden terror, neither at the raging of the vngodly when it happeneth.

Psal, 91, 7

The Lorde shall be on our side, and protect our feete that we be not taken, yea, the Lord shalbe our light, and saluation in darkenesse. He is our hope<sup>o</sup> which hath appointed vs so high a refuge. Let none euill come vnto vs, neither suffer the whip to be nigh our tabernacle.

O Lord be thou our watchman and protector,



protector, that troubles and vaine cogitations doo not inuade vs, and neither the feare of death ouerwhelm vs<sup>p</sup>, nor the sleepe of night alter our thoughts, and vnderstanding when wee shoulde take our rest, and ease in our chambers: but grant vs a good and quiet sleepe, and after the same to rise vppe in the morning, and to render due thankes and praise to thee our most mercyfull protector.

p Eccl. 40, 3

For our helpe is from the Lorde, which hath made both Heauen and Earth. Hee wil not suffer our feete to bee moued: and hee that keepeth Israel will not sleepe. The Lord defend vs from all euill: the Lorde preserue our soules. The Lord blesse our comming in, and our going out, both now, and euermore, Amen.

p Psal. 121, 3



# I. On Saturdaie, *Morning praier.*

2. Mach. 1  
verse. 24.



Ephe. 5, 2,

1. Pet. 2, 9

2. Mach. 1,  
verse, 26.

Lord God<sup>a</sup>, maker  
of all thinges, which  
art feareful & strong,  
and righteous, and  
mercifull, which arte  
only a gracious king,  
onlie liberall, onlie  
iust, almightie, and euerlasting; which  
deliuereſt vs from all troubles both by  
daie and night, which haſt made vs thy  
choſen through the bloud of thy ſonne  
our Lord and Sauour Chriſt<sup>b</sup>, whiche  
was ſhead for vs, and haſt ſanctified vs,  
by thy ſpिरितe giuen into our heartes,  
that wee ſhould bee a choſen genera-  
tion<sup>c</sup>, a roial priethood, to offer ac-  
ceptable ſacrifices vnto thee: Receiue  
nowe the ſacrifice of praife from our  
mouthes<sup>d</sup>, for thy benefits conferred  
vpon vs.

We thanke thee, O Eternal GOD,  
not onlie for keeping vs this night  
paſſed, but alſo for defending vs this  
whole weeke, yea, and al our life time  
from the ſnares of wicked ſpिरites, that  
they could not circumuent, and ouer-  
throw vs.

We

We will praise thee, O Lorde, with our whole heart<sup>e</sup>, we will speake of all thy maruellous works; we wil bee glad and reioice in thee. \* Psalm. 9

Our songes will we make of thy Name, o thou most Hie, which exaltest vs from the gates of death, that wee maie declare al thy praise in the ports of thy Churches, we will exceedingly reioice in thy saluation.

Blessed be the Lord God of Israel<sup>f</sup>, f Luke. 1, because hee hathe visited and redeemed his people; And hath raised vp an horne of saluation vnto vs, and deliuered vs from our enemies, and from the hands of all that hate vs. He hath bene mercifull vnto vs, in lightening those which sat in darkenes and in the shadow of deathe, to direct our feete into the waie of peace.

To thee doo we offer the sacrifice of praise<sup>g</sup>, that is the frute of lips<sup>h</sup>, confessing thy Name. g Heb. 13,  
h Hosc. 14

Our mouthes shall praise thee, O Lord, and our tooings declare thy righteousness.

Lo, we wil not refraine our lippes, O Lord, and that thou knowest<sup>i</sup>, yea, we wil lift vp our hands vnto thy sanctuarie, and with our feete will wee hasten i Psal. 40

N. I.                      towards

towards thine house, and in thy Congregation we will praise thee.

*Psa. 145, 1* We will magnific thee, O God our King<sup>k</sup>, and will blesse thy Name for euer and euer.

a. & c. Euerie daie will we giue thanks vn to thee, and praise thy Name for euer and euer.

For great art thou, O Lorde, and moste worthie to bee praised, there is no end of thy greatnes.

Al generations shal extol thy works and speake of thy power : they shall talke of thy worship, glorie, praise, and wonderous works, and we wil declare thy mightines.

The memoriall of thine abundaunt kindnes shal be shewed, and men shal sing aloud of thy righteousness.

The Lord is gracious and mercifull slow to anger, and of great mercy.

The Lord is good vnto euerie man, & his mercies are ouer al his works.

All thy works praise thee, O Lorde, and thy saints giue thanks vnto thee, from one generation to another.

O GOD, carelie now this morning doo wee call for thine vspeakeable mercie, beseeching thee from the botome of our heart, that this morning thou

I. *Morning prayer.*

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thou wilt lighten our mindes, so that the shining and brightnes of thy knowledge may rise in vs, whiche are called out of darkenesse <sup>1</sup> into the maruelous light of thy glorie, that beeing awaked out of sleepe <sup>m</sup>, we may giue our selues to the workes of light, and walke honestly, as in the day, not in ryoting and dronkenesse, neither in chambering and wantonnesse, neither in strife, and enuying.

1, Pet, 2

Ro. 13

For we beleeuers are the children of light <sup>a</sup> and of the daie, not of night and of darkenesse. Therefore giue vs grace, that we sleepe not, as others do, but make vs vs to watch, and be sober, putting on the brestplate of faith and charitie, and for an helmet to take the hope of saluation. For thou God hast not ordained vs to wrath, but to obtain saluation through our Lord Iesus christ which died for vs.

1, Th. 5

Giue vs grace likewise, wee beseech thee, that wee abuse not this daie and other thy creatures <sup>o</sup> vnto vanitie, neither giue our members <sup>p</sup> as instrumentes of vntighteousnesse vnto sinne, by dooing such deedes as fight against the soule <sup>q</sup>, wound the conscience, and greeue the same,

o Ro, 8.

p Rom, 6

q 1, Pet, 1

n.2.

Succour

**Pro, 6, 16** Succour vs gracious God, that painfully wee may shunne and auoide fixe thinges which thou doest hate : yea, seauen which thy soule dooth abhorre, to wit, a proude looke, a lying toonge, handes that shed innocent blood, an heart that goeth about wicked imaginations, feete that bee swift in running to mischief, a false witnesse whiche bringeth forth lies : and him that soweth discord among brethren.

**Eccl, 39, 5** O Lord, God of our saluation, into thine hands will we deliuer our hearts, that early they may watche to thee our maker : and in thy sight will wee praie that thou maiest protect vs in the daie of trouble.

**Iob, 5, 19** In fixe calamities deliuer vs, O Lorde, and : in the seventh let none euill come to vs : in famine saue vs from death : in battell from the power of the swoorde : hide vs from the scourge of the toonge ; when destruction commeth let vs not feare : in dearth make vs merie : and let not the beastes of the earth apale our courage. Grant this, O Father, for thy deare sonne our sauour Christ sake,

Amen.

## 2. A thankesgiuing to God *for his mercies.*



Most holy Trinitie, which  
art the true and eternall  
Vnitie, of equall glory  
and maiestie, wee wor-  
ship thee, we praise thee,  
wee thanke thee for all thy benefites,  
as it is truely meete, iust, and good  
for vs alwaies to giue thanks vnto  
thee <sup>a</sup>.

O Lord most holy, eternal God, and  
Almightie Father thorough Christ our  
Lorde, by whome Angels praise thee,  
kings adore thee, and powers doe  
feare thee: the heauens, and heauen  
of heauens, yea the blessed Seraphins  
<sup>b</sup> with ioy together doo magnifie thee,  
saying with humble confession, Holie,  
Holie, Holie, Lord God of Sabaoth, the  
whole world is full of thy glorie.

Especially at this time, O Father  
most hie, we thanke thee for thy mer-  
cie abounding toward vs, which of thy  
great loue <sup>c</sup> wherewith thou louedst  
vs, yea, when we were dead thorough  
sinne, diddest quicken vs together with

n.3.

Christ,

<sup>a</sup> Ps, 115<sup>b</sup> Esai, 6<sup>c</sup> Ephe,

hef. 2, 6

Christ, and being raised with him hast made vs to sit together in heauenlie thinges, thereby to shewe to all ages heereafter the exceeding riches of thy grace thorough thy kindnesse toward vs in Iesus Christ.

For by grace are we saued thorough faith, and that not of our selues, it is the gift of God, not of works, least any man should boast. Besides, thou hast by thine holy spirite sealed and prepared vs vnto good works which thou diddest before ordaine that we might walke in them, and please thee in newe obedience.

Esai, 63, 7

Wee will remember the mercies of the Lord <sup>d</sup>, yea, and praise the Lorde for all that he hath giuen vs.

Great is thy mercie, O Lord, and thy goodnesse incomparable toward vs.

EccI, 18, 3

Who shall bee able to expresse thy workes? or who can seeke out the grounde of thy noble actes? who shal declare the power of thy greatnes? or take vpon him to tell out thy mercy? whiche is such, and so infinite, that it can neither be augmented, nor diminished.

Psa, 103, 11

For I looke howe hye the heauen is in comparison of the earth: so great  
is



2. *for the mercies of God.*

is thy mercy also towards them which feare thee. And as farre as the East is from the West : so farre hast thou set our sinnes from vs.

For as a father pitieth his own children : euen so art thou mercifull to al which feare thee.

Yea, though a mother doo forget hir infant <sup>z</sup>, and take no pitie on the sonne of hir wombe, yet wilt not thou forget vs : for wee are written vpon thine handes.

<sup>z</sup> Hsa. 49.

The mercie of the Lord is vnchangeable, infinite and neuer faileth <sup>b</sup>, but daily ariseth new and fresh vpon vs.

<sup>b</sup> Lam. 3. 23.

The mercifull goodnes of the Lord endureth for euer and euer <sup>i</sup> vpon them which feare him, and his righteousness vpon childers children, such as keepe his couenantes, and think vpon his commandementes to doo them.

<sup>i</sup> Psa. 103.

Thy mercie is on such as feare thee <sup>k</sup> from generation to generation.

<sup>k</sup> Luk. 1. 50.

The mercie that a man hath <sup>l</sup>, reacheth vnto his neighbour ; but the mercie of the Lorde is vpon all flesh, chastening, and teaching, and nurturing : yea euen as a shepheard turneth againe his flocke, so dooth he all them whiche receiue chastening, nurture,

<sup>l</sup> Eccle. 3.

n. 4.

and

and doctrine.

Mercifull art thou vnto all them which receiue correction, and diligent lie seeke after thy iudgements.

And although for a while thou forsakest vs<sup>m</sup>: yet afterward in much fauour wilt thou gather vs together. In the time of thy wrath thou hidest thy face from vs for a moment, but for all y<sup>y</sup> thy mercie toward vs is euerlasting.

Blessed be thy Name, O God of our Fathers, which when thou art angrie<sup>n</sup> shewest mercie, and in the time of trouble forgiuest the sinnes of them which call vpon thee.

This thy goodnesse and ouerabounding mercie, which hath bin from the beginning, and for euer shall continue ouer al which vnfainedlie repent; neuer languishing or failing but abiding perfect alwaies in the highest degree, we will praise and confesse from one generation to another.

For gracious and mercifull is the Lord, patient, and long suffering<sup>o</sup>, bent to shew fauor, and maruelouslie gentle towards al that cal vpon him.

Praise the Lorde all the heathen<sup>p</sup>, and glorifie him all Nations. For his mercifull kindnesse is euer more and more

more toward vs.

We wil not keepe backe thy louing mercie and rruth from the great congregation : withdrawe not thou thy mercies from vs, O Lord; let thy kindnes and truth alwaie preferue vs.

*1 Psa. 40.*

O let thy mercifull kindnes bee our comfort <sup>r</sup> according to thy word vnto thy seruants. *Ps. 119.*

O deale with thy seruants acording to thy great mercie <sup>r</sup> and teach vs thy statutes, that in like manner wee may be merciful toward al men without respect of persons or hope of gaine, willingly without morositie : that in thy iudgement <sup>r</sup> we maie find mercie thorough the passion and death of thy sonne Iesus Christ, which liueth and raineth with thee in the vnitie of the holic spirit a God, world without end, Amen. *Ps. 1. 11. verse 12. Matth. 5.*

#### 4 A praier for an happie

*departure out of this worlde.*



Most gracious God, thy yeares endure throughout al generations<sup>a</sup>, and thy daies are without ende or beginning : but  
n. 5. the

*1 Psa. 102.*

**Iob. 14, 5,** the daies of man surelie are determined whiche hee cannot ouerpasse <sup>b</sup>; and the number of his monethes are knowne to thee, thou hast appointed him his bounds whiche he cannot go beyond.

**Psal. 90, 5** Thou hast numbred our daies, which vade awaie suddenlie like the grasse <sup>c</sup>. For we are soone dispatched, and easilie consume.

**Pf. 103, 11** Our daies are like a shadowe, <sup>d</sup> and wither awaie like grasse.

**Iam. 4, 14,** A man in this worlde is euen like a vapour that vanisheth awaie <sup>e</sup>. For all **1. Pet. 1, 24** flesh is grasse <sup>f</sup>, and al the glorie thereof, as the flower of the field, which flourisheth in the morning, and afterward withereth and vadeth.

**Psal. 39, 5** Behold our daies are to be measured, they are as it were a span long, and our whole age is nothing in respect of thee. And verelie euerie man liuing is **Pf. 116, 10** altogether vanitie <sup>h</sup>.

**Esa. 3, 8, 12** Our age is folden together, and taken awaie from vs like a sheeheardes cottage <sup>i</sup>; our life is cut off by our sins like the threed of the weauer, which is sodainlie broke off.

**1. Chr. 29,** We are but strangers in this world <sup>k</sup>, **15** and sojourners, as were al our fathers.

Our

3. *for an happie departure. &c.*

251

Our life speedily goeth awaye lyke the weauers shuttle, and it abydeth not.

Wherefore, Lord, let vs know our end, and the number of our dayes, that wee may be certified how long wee haue to liue, and what is yet to come. 1 Psal, 39,

Instruct vs, O Lorde, that, being alwaies mindful of our mortalitie we neuer promise to our selues many yeares, nor long liues in this pilgrimage of ours, so shall wee not liue securely, deferring our conuersion to thee from day to daie <sup>m</sup>, nor yet put confidence in this fraile and vncertaine life, as did that riche man, saying <sup>n</sup>, soule, thou hast muche good layd vp in store for manie yeares, take thine ease, eate, drinke, and bee merrie : Whose soule notwithstanding was taken from hym the same night. Eccle, 12,  
Luk, 12, 19

But giue grace that in thy feare we may daily prepare our selues to depart out of this prison. For nothing is more certain than death <sup>o</sup>, though nothing more vncertaine than the houre thereof. Eccle, 3,

Therefore let vs haue alwayes before our eies an image, and meditation of our departure <sup>p</sup>, the better to know Ecc, 13, 2

Gal. 16, 14  
Titus, 2, 2

1. Pet. 2, 5

1. Cor. 5, 1

knowe the fleeting and vanitie of this comberfome and vncertaine life, that we may liue to thee our God <sup>9</sup>, beyng found in faithe <sup>r</sup>, and strong in hope, looking with cheerefulnes for the daie of our departure, and the ioyfull appearing of thy sonne Iesus Christ our redeemer: and as long as wee abide in this tabernacle of our bodies with all studie ministring <sup>r</sup> to our faith, vertue to vertue, knowledge to knowledge: temperance, to temperance, patience to patience, godlinesse: vntill this tabernacle <sup>r</sup> being laid awaie, wee shall passe ouer to our dwelling place, not made with hands, but euerlasting in the heauens, where wee shall be clothed with eternall glorie and immortalitie, when this earthly house is put off, and destroyed.

Graunt also that trusting firmly to thy promises, wee may bee readie and gladde to returne to our euerlasting and celestiall countrie: for while wee are in this bodie we wander from thee our God, for nowe wee walke in faith, not in the inioying and possession of eternall goodes: wherefore, whether we be at home, or from home, let vs endeouour our selues to bee acceptable  
in

3. *for an happie departure. &c.*  
in thy sight.

25

Make vs faithfull and wise seruantes  
▪ alwaies looking for the comming of <sup>a</sup> Mat, 24  
our Lord ( for we knowe not when hee  
wil come <sup>a</sup>, at euening or at midnight, <sup>a</sup> Mat, 13  
whether at the cock crowing, or in the  
dawning) leaft by a sodaine houre of  
deathe beeing ouertaken, as it were  
caught in the fowlers trap <sup>a</sup> we be found <sup>a</sup> Luk, 12  
vnreadie : but contrariwise by prudent  
watching in true conuerſion and re-  
pentance may continually couet to be  
diſſolued <sup>a</sup> and to bee with Chriſt our <sup>a</sup> Phil, 1  
redeemer.

Graunt alſo, that at the point of  
death, hauing eſcaped all hardnes and  
tentations, wee may triumph like con-  
querours, and behold the preſence and  
power of thine holy ſpirite : and let our  
laſt words be that, which thy ſonne did  
vtter vpon the altar of the croſſe, ſay-  
ing <sup>a</sup>, Father into thine handes I <sup>a</sup> Luk, 23  
commende my Spirite : and when  
our ſpeache is taken from vs, heare,  
O GOD, the groanings of oure  
heartes.

And the houre of deathe beeing  
come, let thy ſeruauntes <sup>b</sup> depart in <sup>b</sup> Luk, 23  
peace, becauſe our eyes haue ſeene  
thy ſaluation, whiche thou haſt prepa-  
red

red before the face of al people: a light  
 33, 32 to be reuealed vnto the Gentiles, and  
 the glory of the people Israel, through  
 our Lord Iesus Christ, Amen.

#### 4. Apraier for the nourish- *ment of this life,*



**O**mnipotent, and eternall  
 Father, which hast giuen  
 to thy Church certaine  
 promises of corporall  
 things<sup>a</sup>: we thy children  
 crie vnto thee for our dayly bread<sup>b</sup> and  
 els what pertaineth to the sustention  
 of our mortal bodies.

Make our fieldes fertile, that the  
 feedesowne may come vppe: and our  
 ground yeeld vs a ioyful haruest<sup>c</sup>.

Prosper thou the labours of all arti-  
 ficers, and let their doinges take good  
 successe.

Blesse, Lord, the works of our hands,  
 our hearde of cattell<sup>d</sup>, and flockes of  
 sheepe, that they may prosper, and in-  
 crease, and we feele no barrennes, de-  
 solation, nor decay.

Sende thy blessing into our barnes  
 and storehouse<sup>e</sup>. For<sup>f</sup> it is the bles-  
 sing of God that maketh riche, and  
 causeth



4 *for nourishment.*  
causeth plentie.

255

Except the Lord build the house, <sup>1</sup>Ps. 127  
their labour is but lost that build it. It  
is but vaine for vs to rise earlie, and  
late to take reste, eating the bread of  
sorrow. For thou Lorde giuest to thy  
beloued, sleepe they, wake they, much  
plentie and al kind of happines.

Make vs therefore, bountifull God,  
to loase our nets in thy Name <sup>h</sup>, and <sup>h</sup>Luke. 5,  
to doe the workes of our calling ear-  
nestlie with inuocation of thy diuine  
assistance, that by thy blessing, we maie  
haue good successe.

Protect all waiefaring men, and tra-  
uelers, either sailing by seas to farre  
countries, or iorneyng by land for our  
common welfare, that they may safelie  
returne home againe.

Take thou the defence of Mar-  
chants with their goods and riches <sup>i</sup>, <sup>1</sup>Eze. 27,  
so shal they bee secure from all misfor-  
tune. Dispose their mindes and wits,  
that in their traffike they maie deale  
without fraude, couen, and abuse of  
thy Name, measuring all thinges ac-  
cording to the rule of iustice, and ther  
by retaine a good conscience <sup>k</sup>. Make <sup>k</sup>1 Mcc. 13,  
them to loue vertue, to keepe promise,  
to obserue couenants, that no man op-  
presse

1. The. 4, 6 presse or circumuent his brother<sup>i</sup>, for  
God is the reuenger of all such.

Grant also to all buiers of villager,  
Lu. 14, 18 houses, land, yokes of oxen, that<sup>m</sup> for  
the loue and desire of earthlie riches,  
and filthie lucre, they forget not the  
kingdome of God, and so make excuse  
that they cannot come to thy greate  
and heauenlie supper, wherevnto all  
men are called by the Gospel.

Psa 62, 10 Let them not delight<sup>n</sup> in wronge  
dooing and robberie. If riches increase  
let not their hearts be set vpon them:  
but afore all things prouide for them.  
Ma, 13, 44 selues the treasure<sup>o</sup> hidde in the field,  
Ma, 13, 45 and the pretious Iewell<sup>p</sup> of thy cele-  
stiall kingdome.

To al workmen and laborers, grant  
that they be faithfull in their busines:  
make them also strong as wel in bodie  
as in iudgement.

Giue vs good seruants, vprighte go-  
uernors, an happie state of Common-  
weale, a wholesome temperature of  
aire, health, peace, discipline, and suche  
like.

Keepe our mindes from couetous-  
ness, which<sup>q</sup> is the roote of all euill,  
least beeing bewitched therewithall,  
wee swerue from the faith, and wrap  
our

our selues in manie sorrowes. But gouerne vs by thy Spirite, that all our care & maie be cast vpon thee our Father, and wee bee content with daily bread. Mat. 6.  
Luke. 12.

Blesse vs moreouer that wee abuse not thy temporall benefites, neyther glut our selues with meate and drinke, to the ouercomming of our heartes by surfeting, and di conkennes<sup>t</sup> but may Luk. 21. vse thy blessinges moderatelie to our comfort.

Giue patience to the poore, that they neither murmur against thy will, and their condition; neither enuie they betters, and so offend thee, and breake thy commandements.

Let not rich men bee either high minded<sup>t</sup> or confidente in vncertaine riches, but in thee the liuing GOD (whiche giueste to vs abundantlie all thinges to enioie) that they doo good, and be rich in good workes, that they bee readie to giue, glad to distribute, and laieng vp in store for themselues a good foundation against the time to come, that they maie obtaine eternall life. 1. Ti. 6.

Two things we doo require of thee our God<sup>a</sup>, denie them not before wee Pro. 3. die,

die. Remoue from vs vanitie and lies ;  
giue vs neither pouertie nor riches, on  
lye grant vs thinges necessarie for this  
life : least peraduenture beeing full,  
wee shoulde denie thee, and saie, Who  
is GOD ? or beeing oppressed with po-  
uertie wee fall to stealing, and take the  
Name of thee our God in vaine, A-  
men.

5 A praier for the afflicted,  
*and such as suffer persecution.*



Christ Eternall GOD,  
which hast commanded  
vs to denie our selues<sup>a</sup>,  
and dailie to take vp our  
crosse, and followe thee  
our capitaine and maister in much pa-  
tience.

Luk, 9, 33

For it cannot bee auoided, but that  
all whiche desire to liue godlilie<sup>b</sup> in  
thee our Lorde, muste suffer persecu-  
tion.

2. Tim, 3,  
12

And we cannot be thy seruants and  
soldiers, vnles wee can abide the per-  
secution of the greater parte of man-  
kinde . For Satan the prince of the  
worlde<sup>c</sup>, will neuer surcease from ar-  
ming his villaines with furiousnesse a-  
gainst

Ioh. 14, 30

5. *for the afflicted.*  
gainst thy members <sup>d</sup>.

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d Ioh, 15,

And it falleth out commonly in this licentious wickednes of the world, that the godly, euen thorough the zeale of righteousness doo purchase to themselves the hatred of the wicked.

Especially it is incident vnto Christians to be abhorred of the maior part of mankinde <sup>e</sup>. For flesh in no case can away with the preaching of the gospell, and none can well suffer the reprehension of their vices.

e Ioh, 15,

Hence arise persecutions for the destruction of the godly, whereby in no place they can bee safe and secure, but their endes are sought by all kindes of crueltie.

Wherefore we beseeche thee, on the behalfe of all persecuted for righteousness sake <sup>f</sup>, against whome despightfull wordes are vsed, and lies inuented: and for as manie as for thy Name sake are detayned in prison, fettered, attainted before counsels <sup>g</sup>; whipped, brought before kinges and princes to be tormented with exquisite and diuerse punishmentes for the confession of true religion: for suche as are exiled from their natiue soiles <sup>h</sup>, bannished, spoiled of their goods, abhorred  
of

f Mat, 5,

g Mat, 10,

h Heb, 11

of the world, tried by tormentes, racked, hanged vpon forks, vpon wheeles, killed by swordes, like sheepe for the slaughter murthered, and throwne out to bee deuoured of the rauennous and cruell beastes for thy Gospelles sake i.

1, Pet, 4, 14

All these assiste, and laie to thyne hand for our strengthening, that the glorie and spirite of God may rest vpon vs <sup>k</sup>, by whose consolation we may suffer all troubles, and by an inuincible courage get the victorie in al these, and neuer fall from the hope of our saluation.

1, Pet, 4, 14

Graunt therefore that we may haue the testimonie of a good conscience <sup>l</sup>, knowing that wee are punished vnderuedly, not as murtherers <sup>m</sup>, or theeues, or euill doers, or busibodies in other mens matters. And suffering as Christians let vs not be ashamed, but glorifie God on their behalfe.

1, Pet, 4, 15

Giue vs grace to account it for exceeding ioy <sup>n</sup>, when wee fall into diuerse tentations, and afflictions: and to glorifie therein <sup>o</sup>. For affliction bringeth forth patience: patience, experience: experience, hope: and hope maketh not ashamed.

Iames, 1, 2

Rom, 5, 3

And

5. *for the afflicted.*

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And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodly persecute the prophetes <sup>p</sup> which were before vs. <sup>p</sup> Mat, 5, 1

And especially thy steppes, whiche are left to be followed <sup>q</sup> are aboue all <sup>q</sup> 1. Pet, 2, 2 to be allowed of. For thou diddest say: <sup>r</sup> The seruau<sup>t</sup> is not greater then his maister: if they haue persecuted me, they wil persecute you also. <sup>r</sup> Ioh, 15, 2

Finally also giue grace, that, respecting the vnspeakeable reward, whiche of thine onely mercie thou diddest promise to all whiche perseuer vnto the end <sup>s</sup>, by thine assistance we may overcome all the greiuousnesse of affliction. <sup>s</sup> Mat, 24, 13

For blessed doost thou pronounce them whiche suffer persecution for righteousness sake <sup>t</sup>, for theirs is the kingdome of heauen: that when, they are prooued, they may receiue the crowne of life <sup>u</sup> whiche thou hast promised to such as loue thee. <sup>t</sup> Mat. 5, 10 <sup>u</sup> Iam, 1, 1

Wherefore indue all in affliction with thy fortitude from aboue, that with a bolde and stoute courage they maie reioyce <sup>x</sup> that they are counted worthy to suffer shame, and all kindes of <sup>x</sup> Acts, 5, 4

of affliction for thy name.

**Rom, 8, 35** Make them constant in the true confession <sup>7</sup>, that through the consideration of cruell punishment they depart not from the faith, and forsake the profession of true religion.

**heb, 11, 33** Likewise shewe forth thine omnipotencie, and with thy mightie hand deliuer them from the power of tyrantes, from the mouthes of Lions, <sup>2</sup>; and violence of fire.

And as concerning such, whose bodily deliuerance were not best, but are fittest for martyrdom, those strengthen in the middes of paine, that they feare not suche as kill the body <sup>a</sup>, but cannot kill the soule: that being afflicted according to thy will, they may commit the keeping of their soules to thee with well dooing <sup>b</sup>, as vnto a faithfull Creator: and so though they leese (as may seeme) their soules in this world, yet shall they finde them safe <sup>c</sup> and blessed in another life, which is eternall <sup>d</sup>, where thou liuest and raignest with the Father in the vnitie of the holy spirite, a God for euer-  
more, Amen,

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6. A praier for Widowes,  
and orphanes.

**M**oste mercifull and faith-  
full GOD, father of or-  
phanes <sup>a</sup>, and iudge of wi-  
dowes; Looke downe  
from heauen, thou which  
considerest our labor, and sorrow, and  
in whose hands all our saluation doth  
consist.

<sup>a</sup> Psal, 68,

The poore is left vnto thee: for thou  
art the helper of the fatherles <sup>b</sup>. The  
Lorde dooth heare the desire of the  
poore, thou preparest their hearts, and  
thine eare hearkeneth thertevnto: to  
helpe the fatherlesse and widowe vnto  
their right, that the man of the earthe  
bee no more exalted against the mise-  
rable.

<sup>b</sup> Psal, 145,

We beseech thee, O moste righte-  
ous auenger, haue thou a considera-  
tion of all widowes and orphanes, and  
prouide for them, by ministring cloa-  
thes and nourishmente vnto them;  
haue pittie on them in all their pe-  
rils, and necessitie; stretch out thine  
helping hande and deliuer them as  
thou diddest the widow, whose pitcher  
of

2. Kin. 4, 2

of oile<sup>e</sup> by the Prophet Elias thou diddest so increase with thy blessing that not onlie she deliuered hir children in bondage for debt out of the handes of hir creditors; but also of the oile shee sold, had wherewith to sustaine both hir selfe, and hir children.

Psa. 146, 9

For thou art the Lord whiche carest for strangers, and releuest the fatherlesse and widowes<sup>d</sup>, but destroyest the waies of the vngodlie.

Ecc. 35, 14

15

Thou art touched with a care of the afflicted, and despisest not the desires of the fatherles, nor the widowe when she poureth out hir praier before thee<sup>e</sup>. For the teares running downe the cheekes of the widow ascende vp into the heauens; and hir crie against him, which wrings it out.

De. 24, 17,

Isaie. 1, 17,

Grant therefore, mercifull God, that in the sight of al gouernours, & iudges they may find fauour, and haue equall iudges and patrones of their matters: that the iudgemente of the straunger and fatherlesse bee not peruerter, nor the cause of the widow neglected<sup>f</sup>: but that iudgement maie bee sought according to thy lawe; the oppressed holpen; iudgement giuen for the orphane; and the widdowe defende.

defended.

For thou hast giuen a strait commandement vnto al iudges, <sup>s</sup>aieng <sup>s</sup>, <sup>s</sup>Iere. 21, 3  
 Keepe equitie and righteousnes, deliuer the oppressed from the power of the oppressor, doo not greeue or oppresse the stranger, the fatherles, nor the widow, and shed none innocent blood.

For thou art the God which wilt auenge thine elect <sup>b</sup>, that crie vnto <sup>b</sup>Luk. 18, 7,  
 thee, thou keepest truth for euer and euer <sup>i</sup>, dooing iustice to the oppressed with wrong <sup>k</sup>.  
<sup>i</sup> Psa. 146, 6  
<sup>k</sup> Psa. 35, 10

Now deliuer, O Lord, the fatherles, and widowes out of the pawes of rauening theeues, which eate vp the houses of widowes <sup>l</sup> vnder the pretense of godlines, & colour of right. <sup>l</sup> Mat. 23, 14

Deliuer them out of the hands of wicked iudges <sup>m</sup>, which faine and inuent lawes to suppress the poore, and to hurt the cause of the base among the people, that widowes maie be a prey for them, and that they maye rob the fatherles: such peruerse iudges, O God in the day of their visitation and calamitie from a farre thou wilt vtterlie destroye. <sup>m</sup> Esai. 10, 1

Appoint vnto orphanes and wid-

O. I.

dowes

dowes faithful patrones which will be touched with an earnest care of their welfare.

Also giue vs willing minds to pleasure widowes and fatherles children according to our habilitie, to deliuer the poore when he crieth <sup>•</sup>, and the fatherles, which hath none to helpe, to helpe him that is readie to fall: to comforte the widowes heart, euermore to bee as fathers to the fatherlesse, and from our tender yeares to minister instruction to the widowe, and suffer them neuer to perish, but in blessing to blesse them, and to fill them with bread <sup>•</sup>.

• Psal. 32, 15

• Lam, 1, 17,

For pure religion <sup>P</sup>, and vndefiled before thee, o God our Father, is to visit the fatherlesse and widowes in their aduersitie, and to keepe our selues vnspotted of the world.

For he which is merciful towards the orphan, as a father, and sheweth himselfe as an husband towards his mother in taking the defence of their cause vpon him he shal be as an obedient sonne of the Highest, and thou GOD wilt more fauor him, than a mother can pittie hir sonne.

But they which despise the sighes  
and

and teares of the widow, and keepe  
backe their loafe, that the fatherles  
eate not thereof, and suffer them to  
perish for want of clothing and appa-  
rell, yea, which lift vp their handes to  
afflict them, shall grieuouſly be pu-  
niſhed, their ſhoulders ſhall fall from  
their ioints, and their armes be bro-  
ken from the bones of them.

O merciful God, extend thy fauor  
vpon all widowes, that at all times &  
in all afflictions they may truſt in  
thee & the liuing God, & continue in  
ſupplications and prayers night and  
daie, being diligent in al good works,  
not occupied in pleaſures, neyther  
wanton, idle, wandering from houſe  
to houſe, no tatlers, nor buſibodies,  
no ſpeakers of things vncomely, nor  
giuers of occaſion whereby thy word  
may be blaſphemed.

Reepe all parents, that they being  
taken away either by war, or vntime-  
lie death, their wiues be not widowes  
and their ſonnes orphanes, running  
here and there a begging, bee thou  
their helper & euen for Chriſt his  
ſake our Lord, and ſau-  
our, Amen.

O. 2.

A

9 Iob, 31, 16

17

1, Tim, 5, 5

1, 2, 3, 4

## A prayer against de- peration.

<sup>a</sup> Dan, 9, 8



Most mercifull GOD,  
greatly haue wee sin-  
ned <sup>a</sup>, and, alas, are  
guiltie of manyfolde  
crymes.

For this cause diuersly is our con-  
science clogged: so that we are won-  
derfully agast, beholding such bloo-  
dy woundes of our soules.

<sup>b</sup> Galat, 1, 5

And albeit thy Gospel daily dooth  
offer vnto vs in good sooth, forgiue-  
nes of our sinnes, through thy meere  
grace <sup>b</sup>: yet our faith is maruelously  
weake by reason of the infirmitie of  
our fleshe, and daily batteringes of  
Satan, whiche by craft endeououreth  
to plucke vs from all hope, and con-  
solation.

Therefore vnto thee doo we cry, O  
most holy Father, and eternall God,  
keepe vs in thy name, that in tenta-  
tions and extremities we neuer faint  
in courage.

Moderate and mitigate our vexa-  
tions, let them come to a ioyful end,  
that we fal not into the most heinous  
sinne

3.  
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Fo

3. *against desperation.*

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sinne of incredulitie, and despaire.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life, and righteousness.

Let vs neuer despaire of thy mercie, and grace, nor thinke with Cain<sup>e</sup> that cursed and blasphemous wretch, that our sinnes are mo then may be forgiuen.

Gen, 4, 15

O staie vs Lord<sup>d</sup>, according to thy word; and we shall be safe. Let vs alwaies belecue, that where sin aboundeth<sup>e</sup> grace doth more abound: and as sinne hath raigned vnto death, so, that grace doth raign through righteousness vnto eternall life by Iesus Christ our Lord.

d Psalm, 119  
verse 117

e Ro, 5, 20

O Christ, sauior of the world, and moſte gracious God, whose mercie commeth vpon vs like a streame, and art the eternall Orator<sup>f</sup>, which both outwardly talkest to mankind by thy Gospel, and inwardly in our heartes inflameſt thy light which is true confession, faith, and comforte in thee: we beseech thee from the bottome of our hearts, encrease faith<sup>g</sup>, establish hope, and strengthen patience within vs.

f 1, Tim, 3, 5

g Luk, 17, 5

For this certainly is true, that one

o. 3.

little

little drop of thy most sacred blood, shed for vs, is of more power to saue vs, than al our enormous and manifold sinnes to condemne vs.

Wherefore looke backe vpon vs, O Sauior, with thine eies of mercie, as  
<sup>h Luk, 22, 61</sup> thou lookedst backe vpon Peter <sup>h</sup> in the hal of the high Priests house after he had both renounced thee <sup>i</sup>, & cursed himselfe; least through diffidence we fal from thy grace, as Iudas the traitor did, which hung himselfe  
<sup>k Mat, 27, 5</sup> <sup>i Mar, 14, 71</sup> and afterwarde brake in the mid <sup>k</sup> whereby al his bowels gushed out <sup>i</sup>; and so commit the like offense and sinne against the holie Ghost.

O God the Holie ghost, bee thou present with vs at our extream need when the diuell will accuse vs, and our consciences bere witnes against vs; when the cogitations of hell, and death wil daunt vs, when we shal be enuironed with horrible dangers, & tentations; when the whole worlde wil forsake vs, and al things set them selues against vs, strengthen our hearts, O comfortable spirit, at that time with the seale of thy testimony, that vndoubtedlie wee maie beleue the forgiuenes of sins, the resurrection



tion of the flesh, and euerlasting life which shal be giuen with our faile to vs, and to al beleeuers.

O Blessed Trinitie, and eternal God of one essence, giue grace that in euerie combate, and especiallie at the point of death, being mindful of thy couenant made with vs at our christening, and of thy most comfortable promise annexed: Hee which beleueth, and is baptized shalbe saued<sup>m</sup>, we may neuer doubt either of thy mercifull goodwill toward vs, or of the free remission of our sinnes, but by often remembring this signe and covenant, may dayly more and more bee confirmed in faithe, and hope of perpetual happines, and apply thy benefites, which certaine lie thou haste promised, and faithfullie wilt performe, vnto our selues. For thy promises made vnto such as beleue and trust on thee, be not vaine and to no purpose.

Likewise vphold our soules by the sacrament of thy supper, that strengthened with the seale of this newe Testament, we may be the more certaine, and confirmed touching our reconciliation, and euerlasting righ

04. teousnes,

at Mark, 16  
verse 16

teousnes, and alwaies beare it fixed  
in our minds.

▪ Gala. 3, 15

For if the testament of a manne  
which is proued after the deathe of  
the testator<sup>o</sup> be not smallie account-  
ed of; much more should the last te-  
stament, and holie sacrament of our  
Sauour Christ, remaine pure, in con-  
tinual force and remembrance.

O blessed Trinitie, and eternal Vni-  
tie, lift vp our sorrowfull harts, and  
powre vpon vs the wholesome com-  
fort of heauenlie blisse; at the point  
of death refreshe vs with the sweet  
sight of thy cheerefull countenance  
that with exceeding ioie we may de-  
part<sup>p</sup>, & to come into thine  
heauenly house, where thou liuest &  
raignest a God for euermore, Amen,

▪ Phil. 1, 23

## 8. Euening praier,

on Saturdaie.

▪ Sirac. 51, 1



E will confes thee,  
O Lord, and King<sup>a</sup>,  
and praise thee, O  
God our Sauior: we  
giue thanks vnto  
thy Name.

For

For thou art our defender, & helper, and haste preserved our bodyes from destruction, and fro the snares of the slanderous tongues, and from the lips that are occupied with lies.

Sirach. 31, 2

Thou hast bin our helper from such as stood vp against vs, and deliuered vs after the multitude of thy mercy; and for thine holie Name sake from the roaring of them which were ready to deuoure vs, out of the handes of such as sought after our liues, and from the manifold afflictions which we had, from the deep of hell, from an vnclene tongue, from lieng words, from false accusations, and from vnrighteous sentence.

Our soules shal praise the Lorde vnto death: For our liues drew nigh vnto hel downward. Euils inuironed vs on euerie side, and there was no man to helpe vs. Wee looked about if there were any man to succour vs, but there was none.

Then thought we vpon thy mercy, O Lorde, and vpon thine actes, that thou euer hast done of old. For thou deliuerest al which put their trust in thee, and riddest them out of the hands of their enemies.

o. 5.

Then

Sirach. 51, 9

Then we lifted vp our praiers from the earth, & praied for deliuerance from death. We caled vpon the lord the father of our Lord, that he wold not leaue vs without help in the day of our trouble, and in the time of the proud.

We wil praise thy name continually, yeelding honor and thanks vnto the same For our praiers were heard and thou hast saued vs from destruction, and from al euil.

Therefore we will acknowledge, and praise thee, we will magnify thy Name, for keeping vs fro our youthe vntil this present weeke, and for protecting vs alwaies of thy gracious mercie.

Righteous and merciful God, before thee doo we sigh, beseeching thee by the death and burial of our Lorde and sauiour Christe thy welbeloued sonne, that thou wouldest vouchsafe to couer, and burie al our misdoeds whatsoeuer from our infancie vntill this present houre either wittinglie, or ignorantlie wee haue committed, & especiallie those which this weeke we haue done in thought, worde, or deede, against thy diuine Maieftie  
and

b Psal. 32,

and commandementes, all which to thee alone which knowest all thinges we confesse with broken heartes, and lowly spirits, beseeching thee to pardon them, and to forgiue al our sins, whereof thou knowest we are giltye, and to deliuer vs from all euils both present and to come.

O Lorde heare the voyce of our praier, incline thine eare vnto vs in the daies of our necessitie, when wee shall crie vnto thee.

(Psa, 119.)

The snares of death haue compassed vs about, and the straights of hel haue taken hold of vs, we haue lighted vpon sorrow and trouble.

Notwithstanding we wil call vpon the Lord, O Lorde, we beseech thee deliuer our soules.

Gratious is the Lorde, and righteous, yea, our God is mercifull.

The Lorde preserueth the simple: we were in troble, and he helped vs.

Turne then again vnto your rest, & our soules: for the Lord will blesse yce.

Thou wilt deliuer our soules from death, our eyes from teares, and our feete from falling, that we may walke before thee in the land of the liuing:

O

O Christ, God, and sauour of the world: saue vs, Lord, watching; keepe vs sleeping; that in peace wee may both rest and wake.

Be thou our light in darknes, then shall our life be as cleere as the noon daie <sup>d</sup>, and shine forth as the morning; so that with confidence, and securitie we may lie downe and sleepe, and none shall make vs afraid, because thou art our protector.

O Son of righteousness, & brightness of perpetuall charitie, lead vs into the vision of thy light, where thou shalt euerlastingly shine vpon vs, and thou God bee our glorie. The sunne there shal not go downe, neither the moone be hid <sup>e</sup>: but thou Lord, shalt be our euerlasting light <sup>f</sup>, that our sorrowfull daies may take an end.

Graunt likewise that leauing this place of darkenes we may be translated into the true & new light, whiche we now looke for through faith, vntil the perpetual morning appeare vnto vs, that wee may beholde thee in a cleare light face to face <sup>g</sup>, where shall be no light, wee shall neither neede candle, nor light of the sunne, but thou Lord wilt lighten vs.

9.

*Evening prayer.*

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O holy spirit, God, be thou a light  
 vnto vs. At our last gaspe, when our  
 hartts pant<sup>h</sup>, our strength faileth; our <sup>h</sup> p sa, 38, Jo  
 sight departeth; our hearing is deafe:  
 our mouth dombe; when our feete  
 cannot go; nor our hands feeble, when  
 all our senses forsake vs; giue vs some  
 sense of eternall life, that we may tast  
 in this world the beginning of thine  
 euerlasting ioy: and at our depar-  
 ture out of this worlde behold  
 by faith thy diuine presence,  
 and so sleepe quietly to  
 eternall life, A-  
 men.



Here followe certaine  
peculiar praier for so  
special perions.

*A praier for anie prea-  
cher or Shepheard  
of soules.*



Eternal God which  
of thy great mercie  
hast vouchsafed to  
call me, a miserable  
and most vnworthy  
man, to the mini-  
stery of thy gospel, & hast appointed  
mee to be a feeder of soules <sup>a</sup>, and a  
fisher of men <sup>b</sup> and now at the length  
segregated me, according to thy good  
pleasure, to preach the word of salua-  
tion vnto this flock, and people com-  
mitted to my charge :

<sup>a</sup> Ephe, 4, 11  
<sup>b</sup> Luke, 5, 10

With lowlines of spirit and fighes  
<sup>1</sup> Pet, 5, 4 vnfained I beseeche thee, O Christ,  
which art our chiefe shepheard <sup>c</sup>, &  
Archbishop, make me an able mini-  
<sup>2</sup> Cor, 3, 6 ster of the newe testament <sup>d</sup> : a cho-  
<sup>Acts, 9, 15</sup> sen vessel <sup>e</sup>, & profitable instrument  
for the carryeng of thy message be-  
fore the nations, and Princes of this  
world, as it becommeth the minister  
of



of Christ<sup>f</sup>, and faithfull dispenser of the mysteries of God, and neuer let me proue an idol, or idle shepheard.

1. Cori. 4, 1

Worke thou effectuellie through me, and grant good successe vnto my dooings, that fruitfully I may vtter to mine auditors the healthfull<sup>s</sup>, and heauenlie food of their soules, which is the sincere preaching of thy gracious word, without al corruption, or deprauing of the same.

1. Cori. 15, 3

Take not fro my lips the worde of truth<sup>h</sup>, and let me not speake either the imaginations of my foolish brain or the vaine persuations of my owne hart<sup>i</sup>, but maie vtter thine heauenlie word, and minister according to the vertue which thou doest grant<sup>k</sup>, that in al thinges thy glorie maie be sought of me:

1. Pe. 119, 43

1. Iere. 13, 10

1. Pe. 4, 11

That I foliow not after couetousnes feeding my selfe<sup>l</sup>, and forsaking my flock, but giue me such an earnest care of their wel doing, that without constraint cheerefullie<sup>m</sup>, and gladlie, being bound therunto, I may discharge mine office:

1. Eze. 34, 2

1. Co. 9, 17

That I bee not desirous of filthie lucre<sup>n</sup>, but with a willing mind maie profit the Church, neither as an exerciser

1. Pe. 5, 2

erciser of authoritie ouer my flocke,  
but that, euen thorough an hartie  
zeale of thine holie name, I maie  
feede and make fat, in the plentifull  
• Ez. 34, 14, and goodlie pastures ° of thy pure  
worde, thy sheepe committed to my  
trust:

That I may retaine a diligent con-  
sideration of the weaker sorte <sup>P</sup>, and  
P Ez. 34, 16 help the feeble, heale y sicke, streng-  
then the bruized; that I may bring  
home that which is seduced, & seeke  
that is lost, and carefullie prouide for  
that which is strong, that I labor not  
1 Jer. 48, 10 in mine office negligentlie <sup>a</sup>, nor ac-  
complish the worke of thee my mai-  
ster with deceit.

O almightie God, whose dwelling  
is aboue the cloudes, which hast ap-  
pointed me a keeper and watchman  
Eze. 33, 2. for thy people <sup>r</sup>, to forewarne the  
simple that they be not, through the  
subtletie of vaine teachers, deceiued  
Eze. 34, 5 seduced and made a preie <sup>r</sup>, & spoile  
for the beasts of the field; make mee  
so watchful & carefull ouer thy flock  
that couragiously I maie withstande  
and beare awaie those raueninge  
wolues <sup>r</sup> which teare and scatter thy  
flocke, and by reprobuing & refuting  
their

their heresies ouercome false Prophets.

Giue mee that vtterance and wisdom<sup>a</sup>, whiche none maie resiste or gainsaie<sup>x</sup>.

<sup>a</sup> Ma. 10, 19

<sup>x</sup> Lnk. 21, 15

<sup>y</sup> Esai. 50, 4

Grant me a learned<sup>y</sup>, & eloquent vtterance to deuide thy worde rightlie, and wisdom distinctlie, and in right order to propole the same, and to be able and readie to admonish<sup>z</sup>, and to comfort the weake, and if any offende through weakenes<sup>a</sup> to win him vnto wel dooing by the spirit of meekenes; and modestlie to rebuke such as maie be recouered, but those which openlie doo sin without blushing, to take vp before the congregation<sup>b</sup>, not regarding the person, that the rest by their example may feare and forsake their wickednes.

<sup>z</sup> 2. Ti. 3, 16

<sup>a</sup> Galat. 6, 1

<sup>b</sup> 1. Ti. 5, 20

O sonne of God, our continual intercessor, which hast ordained me to be a voice crieng<sup>c</sup>, endue mee with the grace of thine holie spirit, that I may exalt my voice like a trumpet<sup>d</sup>, & declare their wickednes vnto thy people, and neuer shew my selfe as a dombe dog<sup>e</sup>, which cannot barke: so shall I not bee partaker of their sins, nor guiltie of their condemnation, neither

<sup>c</sup> Esai. 40, 3

<sup>d</sup> Esai. 58,

<sup>e</sup> Esai. 56,

neither wilt thou requir their blood  
 [Ezcc. 3, 18] at mine hands <sup>f</sup>.

Wherefore againe, and againe I  
 beseech thee, assist me euermore that  
 through an open and bold reprehending  
 of their wickednes, I may deli-  
 uer my soule in the daie of wrath, &  
 [Psa, 51, 13] teach thy waies vnto the wicked <sup>s</sup>,  
 wherby the vngodlie may repent.

Finallie, so blesse mee with thy fa-  
 uor, that I maie walke in thy feare, as  
 it becommeth me, and be an insam-  
 ple of good life vnto thy flock <sup>h</sup>, least  
 while I preach vnto others, <sup>i</sup> my selfe  
 proue a castawaie, that in no case  
 through my wicked conuersation <sup>k</sup>,  
 [1. Pet. 5, 3] I giue occasion to anie man of blas-  
 pheming thy word, and that in trou-  
 bles and persecutions I faint not. but  
 [1. cor, 9, 27] maie suffer patientlie the reproch of  
 this world, and the manifold troubles  
 that Satan stirreth vp to disquiet thy  
 Church.

Graunt also to as many as shall  
 hear thy word from my mouth, that  
 they may firmelie with mee beleue  
 the same, & be the followers of me <sup>l</sup>,  
 [1. cor, 4, 16] as I followe thee <sup>m</sup>, and haue consi-  
 [1. Co, 11, 1] deration of such as walke so, as be-  
 commeth Christians, that together  
 we

for anie hearer of Gods word.

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wee may continue in faith and patience, euen for thine own sake, Amen.

*A prayer for any hearer  
of Gods word.*



Giue thee most hartie thanks, ô eternal god, Father of our Lord Iesu Christ, for that it hath pleased thee of thine vnspeakable mercy, and goodness in al ages continually to send into the world men woonderful in thy giftes and knowledge of thy will to be renewers & speakers soorth of thy truth <sup>a</sup>:

Like thanks I ascribe vnto thy sacred Maiestie for allowing vs shepherds, <sup>b</sup> and preachers in these our dayes for the gathering together of thy Church out of al mankind to the building of the bodie of Christ.

Humblie I beseeche thee, gracious God, continue alwaie among vs thy pure worde through thy ministers: gather vnto thy selfe an everlasting Congregation, and so instruct mine heart with thy spirit of truth, that vnfeinedly I may assent to thy whole-  
some

<sup>a</sup> Mat, 2, 3  
verse, 3

<sup>b</sup> Ephes, 4,  
3

some worde, proue a liuelie member  
of thy bodie, and be incorporated in-  
to that societie whiche both in this  
worlde doth sincerely confesse thee,  
& euermore extoll thine holy name.

Keep these preachers which thou  
doest, and wilt giue in the certaine  
knowledge of thy blessed will, that  
they may from time to time both o-  
pen vnto thine intent concerning  
the repairing of mankind, the salua-  
tion, and redemption of our soules  
through thy free mercie; and also  
teach vs howe to liue in newe obedi-  
ence, and to abstaine from carnal de-  
sires <sup>c</sup> which fight against the soule.

1, Pet, 2, 11

Inspire thy ministers and prea-  
chers of thy worde with thyne holie  
spirite, that they may vter thy will  
purely as they haue receiued it from  
thine handes, retaining the forme of  
wholesome wordes <sup>d</sup>, and sounding  
onely that doctrine which is vttered  
by thy sonne out of thy bosome <sup>e</sup>.

2, Ti, 1, 13

Iohn. 1, 18

For otherwise, departing frō the or-  
der of faith, and the rule of thy word,  
they will greatly obscure the light of  
thy doctrine: and obtrude vpon vs  
the vanitie of their own inuentions.  
Wherefore let them speake thy word

not

*for anie hearer of Gods word.*

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not deceitfully <sup>f</sup>, but sincerely, euen <sup>f</sup> 2, Cor, 4, 2  
as from thee, and in thy sight.

Graunt also, that by transforming  
thy ministry into policie, they Lord  
not ouer thine elect <sup>g</sup>, neither con- <sup>g</sup> P, Pet, 5, 3  
tend about superioritie and primacie  
in thy Churche; but onely seeke the  
glorie of thy name, and the saluation  
both of themselues and vs.

Giue them libertie of speech bold-  
ly <sup>h</sup> without feare to blame and re- <sup>h</sup> Ephe, 6, 19  
buke all false doctrine, blasphemous  
superstition, & abuses in thy Church.

Open vnto them the doore of vt-  
terance <sup>i</sup> that they may speake the <sup>i</sup> Colof, 4, 3  
mysteries of Chrst, & manifest them  
as they ought to doo, so shal their do-  
ings be profitable vnto the godly.

Assist them also with thine especi-  
al grace, that they disgrace not their  
doctrine by impuritie of life <sup>k</sup>, but let <sup>k</sup> 1 Tim, 3, 2  
their conuersation answere vnto the  
doctrine which they teach & preach.

Especially for the shepheard of my  
soule, from whose mouth I learn thy  
blessed will, I heartily pray that thou  
wilt keepe him in religion, sincere;  
and pure from enormous offences in  
outward conuersation: indue him  
with a long and healthful life, if it be  
thy

thy good pleasure, that many a good day and yeare hee may continue in preaching the glad some voyce of thy gracious Gospell among vs without contention and strife.

And, o sonne of God, which are  
 1, Pet, 5, 4 the Lord of al the flocke<sup>l</sup>, work thou effectually by thy preachers, speake thou within vs to our harts the blessed will of thine eternall Father. and confirme thy doctrine in our mindes by thine holy spirit.

Grant that we may truly knowe, and discern the same from the howling of wolues, and from the enchanted songes of seducing hirelings<sup>m</sup>, & grant that we may know thee<sup>n</sup>, euen as thou knowest thyne heauenly father, and walke religiously, & righteously in thy sight, shewing oure selues to be of that holy seede which praiseth thy name for euermore.

Come holy spirit, open mine hart and eares that I may conceiue the profite of thy wholesome doctrine, and the sweete comfort reuealed in thine holy worde, by the preaching of the Gospel.

O Lord, I acknowledge with teares my sluggishnesse, and carelesnesse in seeking



*for anie hearer of Gods word.*

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seeking thy truthe, and bewaile the  
wretched coldenes, and hardnes of  
mine hart, beseeching thee to indue  
mee with an vnfeined longing, and  
with an ardent desire of holie Ser-  
mons.

Grant that in this life I maie wor-  
shippe the feete of the preachers of  
peace, and reuerēce the true dispen-  
sers of thy mysteries, thy faithful mi-  
nisters with double honor°, & none  
otherwise to obaie their godlie ser-  
mons, than I would if a voice should  
sound from the heauens. 1. Ti. 5, 17

Let me not for the blemishes and  
imperfections of som particular men  
vnreuerentlie conceiue of thy whole  
ministerie.

Worke also within me, that despi-  
sing thy word<sup>p</sup> deliuered vnto vs, I p Luk 10, 16  
neuer seeke after strange reuelati-  
ons, or violente rauishings both be-  
sides, and contrarie to thy word, but  
bearing alwaies in minde the order  
which thou hast appointed, constant-  
lie embrace thy word manifested in  
the Church.

Finallie impart suche grace vpon  
vs, that we maie imitate and follow  
the good workes of holie men<sup>9</sup>, ca-  
sting 1. Cor. 11, 1

sting of the olde man by putting on  
the new, which is created after God  
in righteousness, and true holinesse,  
Amen.

## A praier for a Prince or Magistrate.



Blessed art thou, Lorde  
God of Sabbath. For  
to thee appertaineth  
all magnificence, and  
power, and glorie; to  
thee belongeth all honor and aucto-  
ritie.

For whatsoever is either in the  
heauen aboue, or in  $\bar{y}$  earth beneath  
it is thine. Thine O Lord, is the king-  
dome; thou art aboue al princes and  
Kinges. Riches are thine, glorie is  
thine, and thou art Lord ouer all. In  
thee remaineth vertue and power,  
greatnes, and gouernment.

<sup>a</sup> Wisd. 9, 1,

O God of my Fathers<sup>a</sup>, and Lord  
of mercie, which hast made al things  
by thy word, and by thy wisdom ap-  
pointed man to rule the creatures  
which thou hast made, & to gouerne  
the world with equitie and iustice, I  
praise thee, and extoll thy glorious  
Name

name for appointing me thy seruante  
<sup>b</sup> to rule and gouern this thy people <sup>b</sup> 1.Kin.3 7  
 committed vnto my charge.

Now therefore gracious Lord, fau-  
 rablie behold me, that I may treade  
 the pathe of truth, righteousnes, and  
 synceritie of heart in thy sight.

Let me not abuse mine authoritie  
<sup>c</sup> but gouerne with lenitie and gen- <sup>c</sup> Ester.1,2  
 tlenes the people vnder me, that li-  
 uing a godlie and honest life, man-  
 kind maie enioy their desired peace.

Giue therefore vnto thy seruante an  
 heart desirous of instruction, that I  
 maie iudge the people, and discern  
 betweene good and euil <sup>d</sup>, & neither <sup>d</sup> 1.Kin.3,9  
 declining to the right hand or to the  
 left, stoutlie and valiantly maintaine  
 the cause of the righteous.

Grant me counsell, and assistance  
 to doo such things as are grateful vn-  
 to thee, good for thy Church, and  
 profitable for my people, and Com-  
 mon weale.

Giue me thy wisdom <sup>e</sup>, and re- <sup>e</sup> Wild.9,  
 iect me not from thy children. For <sup>f</sup> Wild.9,5  
 I thy seruante, and sonne of thine hand  
 maid, am a fraile man, of a short time  
 and ful weake in the vnderstanding  
 of iudgement, and the lawes.

P.R.

Thou

1 Wisd. 9, 7 Thou hast chosen mee: a gouer-  
 nor of thy people, and a iudge of thy  
 sonnes, and daughters: send me ther-  
 1 Wisd. 9, 10, fore wisdome <sup>h</sup> from thy sacred  
 heauens, and from the seate of thy  
 magnificence, that it maie be withe  
 me, and labour with mee, whereby I  
 maie perceiue what is acceptable in  
 thine eies, and learne that I haue no  
 1 Rom. 13, 1 power of my selfe, but from thee <sup>i</sup>,  
 which art almightie, and raignest o-  
 uer the kingdoms of me, giuing them  
 1 Dan. 4, 14, at thy pleasure <sup>k</sup>.

1 Sira. 10, 15 Grant that I neuer conceiue <sup>l</sup>  
 prouddie of my selfe, but may receiue  
 in patience the dyscipline of thy  
 Lawe.

Make me wise & circumspect, that  
 I neither offer iniurie to anye man,  
 neither suffer anie to be iniured, that  
 so equitie may be maintained, and iu-  
 stice among men preserued <sup>m</sup>.

1 Psa. 72, 1, Let me at no time vnder the shew  
 and color of equitie vphold, or coun-  
 tenance a wicked cause: neither yet  
 without sufficient examination and  
 trial of both parties, giue sentence a-  
 gainst anie.

Allowe mee such counsellors, go-  
 uernors, and ouerseers as are of cou-  
 rage,

rage<sup>a</sup>, and feare GOD, deale vp-<sup>a</sup> Exo, 18, 11  
rightly, and hate couetousnesse, that  
by them the burden, charge and care  
which I sustaine, may bee somewhat  
lightened.

Endue both mee, and them with  
thine holy spirite, that with earnest  
studie and watchfull mindes we may  
discerne betweene matters<sup>o</sup>, that no<sup>o</sup> Deut. 1, 13  
man thorough our negligence haue  
the ouerthrow in a righteous cause,  
but that sentence bee rightly pro-  
nounced betweene a man & his bro-  
ther, and a straunger without respect  
of any person<sup>r</sup> in iudgement.

<sup>r</sup> Deut. 1, 17

Let vs heare as wel the litle as the  
great, and feare no man. Because the  
iudgement is thine, which standest in  
the companie of Iudges, and among  
the Gods<sup>a</sup> thou playest the iudge.<sup>a</sup> Psal, 82, 1  
For the iudgement is not of man<sup>r</sup> <sup>r</sup> 2, Chro, 19  
but of the Lord, and whatsoeuer wee  
shall iudge it will come vpon vs. <sup>verse, 6</sup>

Wherefore, let thy feare bee with  
vs<sup>r</sup>, that we may doo all things with  
care & circumspection, that we proue  
not children<sup>r</sup> in vnderstanding, nei-<sup>r</sup> Esai, 3, 4  
ther giue our selues to dronkenesse  
and bellychere,<sup>u</sup> but eate our meat<sup>a</sup> Eccl, 10, 17  
in due season and that for strength,

not for dronkennes.

For thou wilt make earnest and  
 xWisd 6,3 diligent inquirie of all our workes:  
 and searche all our cogitations: be-  
 cause we are thy seruants, and depu-  
 ties to gouerne; men of a very short  
 life; and hee which is to day a king  
 y Eccl 10,11 y to morrow may be dead. For we be  
 z Psal 83,7 all mortall z, and subiect to one, and  
 the same corruption.

Besides, an horrible iudgement is  
 nigh for suche as walke not after the  
 aWisd,6,4 will of thee z, our God. For he that  
 is most low, shall find mercie, but the  
 mightie shall be mightily tormented.  
 For thou which art the Lord ouer all,  
 b Den. 10,11 regardest not the person of anie b,  
 a, Chr. 19,7 neither doest thou feare the great-  
 nes of the mightie. Because as wel the  
 great as the small are the workman-  
 ship of thine hands; thy care is equall  
 ouer all: and giuest to godly princes  
 eternal happines, which art the iudge  
 both of the quicke and dead, liuing  
 and rainging with thy sonne in  
 the vnitie of the spirite,  
 a God for euer-  
 more, A-  
 men.

*A praier of Subiectes  
for their Prince.*

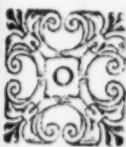


Almightie God, king  
of kinges, and Lord of  
Lordes, in thine hand  
is al power both in he-  
uē and earth <sup>a</sup>, thou  
confirmest kingdomes, and againe  
doest alter them according to thine  
heauenly pleasure, &c.

<sup>a</sup> Eccl, 10, 4

*This prayer you shall find  
afore pag. 7.*

*A praier for a married  
man.*



God almightie, author,  
and institutor of matri-  
monie, which in the co-  
pling together of male  
and female doest offer  
vnto vs a consideration of the sacred  
and great mysterie of the mariage of  
our Lord and sauour Christ, with his  
spouse the Church <sup>a</sup>, and withal ex-  
presse y most burning affection of thy  
sonne towards his beloued spouse.

<sup>a</sup> Ephe, 5, 23  
<sup>b</sup> 1, Cor, 11, 3

For hee offered himselfe vpon the  
altar of the crosse <sup>b</sup>, to sanctifie, and  
P. 3. cleanse

<sup>b</sup> Ephe. 5, 25

Ephes, 5, 26

clense hir by the washing of water thorough the word, and to make hir glorious for himselfe, without spot, or wrinkle, or any such thing.

For euen as the husband by an inseparable bande of good wil is bound to the wife, so that both prosperitie and aduersitie is common to them both: so is Christ coupled to hys Church thorough suffering vpon hys owne fleshe the punishment which was due vnto hir, and by making with him fellowe heires of eternall ioy, by couering our offences.

Rom, 8, 1

Ephes, 5, 28

So that now there is no condemnation to them whiche are in Christ Iesu<sup>c</sup> which walk not after the flesh, but after the spirite.

Whereby wee gather that man shoulde loue his wife<sup>d</sup> euen as his owne bodie. For no man euer yet hated his owne fleshe howsoeuer crooked, old, weake, leane, or deformed it be: but so muche the more carefully dooth hide and couer those fautes, by howe much they appeare the more deformed. Yea he doth nourish, and cherishe that weake part, euen as Christ doth loue his Church though soule, and deformed with sin, which

casteth



casteth not hir off, though she seeme  
ilfaured, but healeth hir griefes, dis-  
sembleth muche, forgiueth, and wi-  
peth awaie hir offenses.

I beseech thee, O Father, whiche  
art neither made nor begotten, mar-  
rie mee<sup>e</sup> for euer vnto thy Sonne;  
marry me vnto him in rightcousnes, <sup>e</sup>Hose. 2, 19  
and iudgment, in godlines, and mer-  
cie; marry me vnto him in faith, that  
I may truelie knowe thee my Lorde  
and God, which wilt not the deathe  
of a sinner<sup>e</sup>, but rather that hee re-  
pent and liue. <sup>f</sup>Eze. 33, 18

O thou onelie begotten sonne of  
GOD, ioyne me I beseech thee vnto  
thy bodie, that ingrafted in thee<sup>e</sup>, I <sup>g</sup>Ro. 11, 17  
may draw from thee the iuice of life,  
and of heauenlie wisdom.

Defend mee, and thine whole  
church, against the rage of satan, the  
world and the flesh.

Loue, cherish, and comfort such as  
are ingrafted to thy flesh. Purge and  
wash me from my sins, filthines<sup>b</sup> and <sup>h</sup>Psal. 51, 7  
spots through thy great mercie and  
merits.

Decke me with thy gifts and good  
nes. Wash me with water<sup>i</sup>, and purge <sup>i</sup>Eze. 36, 25  
me with thy blood.

P.4.

Annoint

\* Pſal. 45. 7 Annoint me with thine oile of glad-  
nes<sup>k</sup> put vpon me thy robes of righ-  
teouſnes, and couer me with thy glo-  
rious purple; adorne mee with the  
pretious ſtones of vertue, and place  
vpon my head glory and honor, that  
al mine ornament maie be inwarde,  
and that I may pleaſe thee through  
hoping in thy mercie.

For thou art mine husband which  
loueſt me<sup>l</sup>; my God whome I wor-  
ſhip<sup>m</sup>; and the head wherevnto I am  
ſubiect<sup>n</sup>.

Eph. 5. 23 Giue me grace that I neuer delight  
in mine owne fairenes, and ſo plaie  
the harlot<sup>o</sup>, following mine olde lo-  
uers, which promiſe mee bread and  
water, wool, flax, oile and drinke.

O God the Holie ghoſte, whiche  
maintaineſt the loue of married folks  
within our breastes, I humble be-  
ſeech thee, inflame the heate of  
chaſt affection betweene al married  
folkes.

Giue me wiſedome diſcreetlie to  
dwel with my wife<sup>p</sup>, conſidering al-  
waies that naturallie ſhee is weake,  
and for that cauſe I muſt beare with  
much fooliſhnes, and ſwalow vp ma-  
nie ſorrows when I ſhal perceiue the  
weakenes

1. Pet. 3. 7,

weake  
An  
of m  
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weakenes of hir affections.

And for so much as I am the head  
of my wife <sup>¶</sup>, giue mee grace withe <sup>¶</sup> Eph 5, 23,  
iudgment godlie both to instruct hir  
and to bring vppe my familie in the  
knowledge and feare of thy Name <sup>¶</sup>. <sup>¶</sup> Ephesi. 4, 3

Let me neither ouer nicelie bring  
them vp, nor too roughlie intreate  
them, but gentlie vse them, that they  
maie both continue in thy feare, and  
yeeld me due obedience, but especi-  
allie liue godlie in thine eies.

Blesse thou my wife, that she may  
proue a sweet companion vnto mee,  
louing me vnfainedlie from the hart  
without dissimulation; so that I may  
safelie trust in hir <sup>¶</sup>, and she may ren- <sup>¶</sup> PRO. 31, 17  
der vnto me good for good, not euill  
for good.

O God, which art a chaste minde,  
make mee withe a chaste bodie and  
pure affection to serue thee in chaste  
matrimony, and neuer with a wicked  
eie to beholde the wife of another  
man to lust after hir <sup>¶</sup>, neither yet to <sup>¶</sup> Matt 5, 28  
forsake my proper bedde <sup>¶</sup> with the <sup>¶</sup> Ecc, 33, 16  
losse of my soule.

Drive awaie satan the mortal eni-  
mie to this thine ordinance, that he  
sowe not contentions and braules  
p. 5. betweene

betweene vs.

Cut all occasions of debate, and sinister suspitions, that so in a true conioining together of mindes wee may in this worlde liue vertuouslie, and hereafter in the worlde to come raine eternallie according to thy word, Amen.

*Read the praier for wedded folkes  
afore pag. 104.*

### A praier for children.



Eternall, & euerliuing  
GOD, Father of our  
Lord Iesu Christe, ma-  
ker of heauen & earth,  
whiche haste enioined  
vnto vs children that with due obe-  
dience we honor our parents<sup>a</sup> which  
thing not onelie true religion dooth  
exact, but also natural reason dooth  
bind vs vnto.

Besides thou art maruelouslie de-  
lighted with such obedience of chil-  
dren towards their parents for thy  
Sonnes sake our Lord.

And that y more willinglie we may  
obeie them, thou hast made a singu-  
lar promise of long life<sup>b</sup> vnto vs.

And

<sup>a</sup>Exo. 10. 12  
Math. 5. 4

<sup>b</sup>Ephc. 6. 1

And as the obedience of children which they owe, and shewe to theyr parentes is exceedingly gratefull in thy sight: so contrariwise obstinacie and disobedience is moste vnſauerie, and displeaseth thee.

The which may be gathered by the horriblenesse of punishment <sup>c</sup> which thou denoucest against stubborne, and disobedient children. <sup>c Deu, 21, 18</sup>

I beseech thee therefore most humbly euen for thy sons sake, in whome onely thou delightest <sup>d</sup>, lighten the eyes of mine vnderstanding, that aboue all I may truely and sincerely acknowledge thee my principall Father <sup>e</sup>, of whom all the family both in heauen and earth is named; and in true inuocation, and thanksgiuing, obey; and in true holinesse, and righteousnesse, serue thee my God, and heavenly father, for whome I drawe vitall breathe <sup>f</sup>, my soule and body, <sup>f A& 17, 35</sup> with al the faculties, and power that I haue.

For which cause I am bound rather to obey thee my maker <sup>g</sup> than men; <sup>g A& 5, 29</sup> and to bee occupied in those thinges whiche belong to thee my father which art in heauē <sup>h</sup>, and cheerfully <sup>h Luk, 2, 49</sup>

to go about that which thou hast enjoined me.

**[Eccle, 3, 9]** Secondly, giue me grace to honor mine earthly parents in deede, and word<sup>i</sup>, in all patience, and neuer to be a cause of their sorow, and grief of minde.

**[Eccle, 3, 14]** And when their vnderstanding shal faile through age<sup>k</sup>, be it far from me that I doo either disdain or deride the<sup>e</sup>, albeit I am beautified with neuer so excellent gifts of nature, but make me to bear with the weaknes of their age, as I am bound both by thy word, and in conscience to doo, so shall I be blessed.

**[Eccle, 3, 16]** For<sup>l</sup> he which honoureth hys parentes shal haue ioy of his own children, and when he maketh his praier he shal be heard.

O Lord, forgiue thou my sinnes wherby I haue offended my louing parents.

**[Psa, 103, 7]** O remember not the sins of my youth<sup>m</sup>, nor my rebellions: but according to thy mercie remember thou mee, euen for thy goodnesse sake, O Lord.

Let the example of thy sonne my sauour Christ, which in his childhood

*for Children.*

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hood was obedient vnto his parents<sup>a</sup> be depainted, and fixed alwayes in my mind, the better to obey them which begat & haue brought me vp, and to relieue them being weak, either thorough age or sicknesse.

<sup>a</sup> Luke, 2

For he which forsaketh his father<sup>o</sup> shal come to shame: and he that angreth his mother is cursed of God.

<sup>o</sup> Eccl. 3

Likewise let it please thee to giue me a willing hart to obey my teachers, and betters, & to omit no part of duty and reuerence which I owe: so that I may alwayes declare my self to be a decliner from euil<sup>r</sup>, and a doer of good, a seeker of peace, and a follower of the same.

<sup>r</sup> Psa. 34

O Christ Iesu, which hast giuen to weake yeares the benefit of docilitie, giue likewise to the towardnes of my nature the aid of thy grace, that I may learn good nurture, and liberall artes seruing to the aduancement of thy glory, whereby the more easily I may attaine to the knowledge of thee, whome to know is perfect happiness and felicitie<sup>q</sup>.

<sup>q</sup> Ioh. 1

For thou art the fountaine, from whence all wisdom and vnderstanding proceedeth<sup>r</sup>, without whom al our

<sup>r</sup> Eccles

James, 1, 3 our studies lack good successe. Wherefore at thy hands doo I beg wisdom<sup>e</sup>, whiche giuest liberallie without reproching any man.

Luke, 2, 52 Lighten thou mine vnderstanding with thy grace, that hauing learned the liberall artes, and the tongues, I may apply them to those ends wherunto they serue, that according to thy sacred infancie, I may profite as in yeares, so in wisdome and vertue, both before thee and man<sup>e</sup>.

O GOD the holy Ghost, purifie mine heart by a liuely faith, that I spend not my time in vaine pleasure, cockering mine affections.


Psal, 32, 9 Extinguish in me the flames of dotting, and filthy loue, and let me neuer serue the lust of the fleshe lyke horse and mule<sup>e</sup> whiche haue none vnderstanding.

Psa, 119, 73 Thine handes, o Lord, haue made and fashioned me: o giue me vnderstanding, that I may learne thy lawe. I am small, and of no reputation, yet will I neuer forget thy righteousness. For thy righteousness is perfect righteousness, and thy law is truth, Amen.

*Use the prayer for yoong folkes, which you shall finde afore, pag. 109.*



*A praier against the Turke*  
or anie other forraine  
Tyrants.

 Omnipotent, and eternal God, Father of our Lorde Iesu Christe, maker and preseruer bothe of heuen and earth, together with thy coeternall sonne, and the Holie ghost.

Wee haue sinned<sup>a</sup>, O Lord, withe our fathers, wee haue committed iniquitie, and doone wickedlie. \* Psal. 106, 9

Therefore we openlie confesse that by thy righteous iudgement we are iustlie punished, and rightlie deserue that barbarous and vngodly nations should spoile vs of our goods, overthrowe our schooles, churches, and Common-weales; make vnmercifull hauocke of the promiscuous multitude, and carrie miserable men from the sweete bosomes of their deere friends into a slauerie more greuous than death.

O God, it is thou which repellst vs, yea thou dost confound vs before the nations for our sins<sup>b</sup>, and goest \* Psal. 44,  
not

not forth with our armies vnto the battell.

*Pfal. 44, 10,*

Thou makest vs to turn our backs vpon our enemies, so that they which hate vs spoile our goods.

Thou suffrest vs to be eaten vp like sheepe, and hast scattered vs among the heathen.

Thou sellest thy people for naught and takest no monie for them.

*Pfal 79, 1* Therefore be the heathen come in to thine inheritance, thy holie temple haue they defiled; they haue destroyed our townes, and houses, and brought them into an heap of stones.

*2, &c.*

The dead bodies of thy seruantes haue they giuen to be meat for fouls of the aire; and the flesh of thy saints vnto the beasts of the land.

Their bloud haue they shead like waters on euerie side, and there was no man to burie them.

We are become an open shame to our enemies; a very scorne & byword vnto them that are round about vs.

Wherefore in these mischeuous wars; and in the middest of our fatall punishmets, we flie vnto thee saing

*Pfal. 79, 6*

*d,* Helpe vs, O God of our saluation, for the glorie of thy name, o deliuer vs;

against *Turks and forraine Tyrants.*

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vs; and be merciful vnto our sinnes  
for thy Name sake.

O deale not with vs after our sins<sup>e</sup>, <sup>e</sup>Ps. 103, 10  
neither reward vs after our iniquitie.

Remember not against vs our former sins<sup>f</sup>, but let thy tender mercie  
preuent vs; for we are in great misery <sup>f</sup>Psal. 79, 8,

Looke vpon our affliction and trouble<sup>s</sup>, and forgiue al our sinnes. <sup>s</sup>Psal. 25, 18

Behold our enemies for they are many, & they hate vs with cruel hatred.

Thou which hast forgiuen the iniquity of thy people<sup>h</sup>, and couered al  
their sinnes; and hast withdrawne al  
thine anger, and turned backe from  
the fiercenes of thy wrath; turne vs,  
we humbly beseech thee, O God our  
Sauior, & remoue awaie thy displea-  
sure, that in true repentance we may  
please thee for thy Sonne his sake.  
Wilt thou bee displeased with vs for  
euer? & wilt thou prolong thy wrath  
from one generation to another. <sup>h</sup>Psal. 85, 2

O let the sorrowful sighing<sup>i</sup> of thy  
prisoners come before thee, according  
to y<sup>e</sup> greatnes of thy power preserue  
those which are appointed to die. <sup>i</sup>Psal. 79, 13

Poure out thine indignation vpon  
the heathen<sup>k</sup> that knowe thee not, <sup>k</sup>Ier. 10, 25  
and vpon the kingdomes which call  
not

not vpon thy Name: that al nations  
may know<sup>y</sup> vengeance of the bloud  
of thy seruants that is shed.

Consider the mortal thretnings of  
our enimies, that they may be hinde  
red from exercisinge their tyrannie  
vpon vs, saieng triumphingly, where  
is now their God?

*Psal. 79, 10.* Keepe from our necks the greuous  
yoake of Antichristian bondage, and  
repreſſe the furiousnes of al Tyrants  
which labor to spoile and make ha-  
uocke of thy Church, to abolish true  
doctrine, praiers, and pure religion:  
and to bring in idolatrie, errors, and  
blasphemous ceremonies.

Defend our Churches, policies,  
and dwelling places.

Suffer not our towns to be reduced  
into dennes for tyrantes, and other  
bloudie nations, which hate bothe  
thee, and vs extreamlie.

Arme the right arme of our Gra-  
tious Queene, and hir Nobles, that  
they maie fight for our lawes, liues,  
and libertie.

*Psal. 144, 1.* Teach their hands to fight<sup>1</sup> and  
their fingers to battell; increase in  
them an inuincible courage of mind,  
that inflamed through the zeale of  
thy

*in the time of the plague, &c.*

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thy religiō, they may valiantly withstand their, euen thine enimies.

Guide thou the handes of such as fight in the cause of religion, & grant them happy successe ouer all their enimies. For a king is not saued by the multitude of an host<sup>m</sup>, neyther is the mightie mā deliuered by great strength, but the victorie commeth from heauen<sup>a</sup>.

▪ Psal, 33, 1

At thy rebuke, ô Lorde, both the chariot and horse are cast asleepe<sup>o</sup>.

▪ 1, Mac, 3, 1  
uerie, 1

▪ Psal, 76, 1

Thou wilt take away the courage of Princes, and art terrible to the kinges of the earth.

O be thou our help in trouble<sup>p</sup>, for vaine is the helpe of man. Thorough thee we shall doe valiantly; for thou wilt tread our enimies vnder our feet & make them come to naught, thorough our Lord Iesus Christ, Amen.

▪ Psal, 60, 1

*A praier to be said in the time  
of the plague, sicknesse,  
and mortalitie.*



Lorde our God, great and fearfull art thou<sup>a</sup>, keeping couenant and mercie with them that loue thee, and keepe thy

▪ Dan, 9, 1  
Nchem, 1

thy commaundementes.

Dan, 9, 5

Wee haue sinned O Lorde <sup>b</sup>, and haue committed iniquitie, wee haue done wickedly, yea we haue rebelled and haue departed from thy precepts and from thy iudgements; we haue

Dan, 9, 6

not obeyed thy seruantes <sup>c</sup> the Prophetes whiche spake in thy name to our kings and princes: to our forefathers, & to all the people of the land.

O Lorde, righteousnes belongeth vnto thee, but vnto vs open shame and confusion, as it is come to passe this day by the plague and sickenesse raigning among vs, and among al the dwellers of this land, because of the finnes which we haue doone agaynst thee.

Vnto thee <sup>d</sup> O Lorde and God pertaineth compassion and forgiuenesse thogh we haue rebelled against thee.

We haue not obeyed thy voyce to walke in thy lawes which thou hast layd before vs.

Leu, 26, 15

We haue hitherto despised thy diuine worde <sup>d</sup>, yea, we haue loathed preaching, and haue losed the bridle to al beastlines of desires.

Dan, 9, 12

Therefore <sup>e</sup> the curse and oth which is written in the lawe of Moses thy seruant,

seruaunt, is powred vpon vs, and wee through the plague, & corrupt aires, with burning feauers. and greuous sicknes are lamentably consumed euerie daie.

Yea in our knees <sup>f</sup> and legs are we <sup>f</sup> smitten with most lothsome botches, <sup>f</sup> Deut, 28  
and these incurable from the sole of <sup>verse</sup> the foote vnto the top of the head.

Because we repent not, neither obserue al the words written in thy law nor feare thy glorious and dreadfull name, thou doest, according to thy threatninges aforetold, encrease our plagues, and the plagues of our seed; thou sendest great plagues & of long continuance, euil sicknes, and of long durance, thou bringest vpon vs incurable diseases, all maner of sicknes, & all kindes of plagues, besides those written in the booke of the law.

Al these plagues, according to thy worde <sup>8</sup>, are come vpon vs, yet haue <sup>2</sup> Baruc, 2,  
we not prayed vnto thee our Lorde, that we might euerie man turn from his vngodly waies.

Therefore hast thou bene watchful in punishing vs, and in bringing these euils vpon vs. Thou art righteous, <sup>Pl. 119, 13</sup>  
Lord, and true is thy iudgement.

O

O God, father of our Lorde Iesu  
Christ, thou hast got thee a glorious  
Baru, 2, 11 name, as may appeare this day <sup>h</sup>.

O Lord our God, we haue sinned,  
we haue done wickedly, we haue be-  
haued our selues vngodly, in al thing  
ordinances. Turne thy wrath from  
vs, wee beseech thee, for we are but a  
few left in this place.

O Lorde God which hast promised  
that when either pestilence is among  
1, Kin, 8, 37 vs<sup>i</sup>, or the aire infected, or any other  
plague or sicknesse is hot, thou wilt  
heare the prayers, and grant the re-  
questes of anie man among the peo-  
ple, praying from the bottome of his  
hart, acknowledging his sinnes vnfa-  
nedly, and lifting vp his hands vnto  
thre through Iesus Christ before the  
throne of grace <sup>k</sup>.

Be thou mercifull, give vnto euery  
man according to all his petitions.  
For thou alone knowest the harts of  
al the children of men.

Heare thou our praiers, and peti-  
tions, and deliuer vs from this con-  
tagious and deadly pestilence.

Command thine Angel which stri-  
keth vs, to put vp his sword into the  
1, Sam, 24  
verse, 16 sheath <sup>m</sup>, that he strike vs not to our  
finall



final and vtter destruction,proceede  
not in thy wrath, spare vs from death  
and bring not our end by the plague.

Let the heauens be mild, and our  
dwelling places healthfull, least the  
aire being infected, <sup>n</sup> powre downe  
the cogitation therof vpon vs to our  
destruction.

▪ Ps. 78, 50,

O Lord turne awaie thine hande  
it is sufficient °, let now thine hande  
cease, that al the earth may knowe  
how that thou Lorde art our God,  
and that we doo cal vpon thy Name.

° 2. Sa. 24, 16

p Baru. 3, 15  
16, &c

O Lord look downe from thine  
holie house vpon vs, and think vpon  
vs, incline thine eare and heare vs.

Open thine eies and beholde the  
affliction & mortalitie of thy people  
For the dead which are in the graue,  
and whose soules are out of their bo-  
dies, giue to thee neither praise, nor  
righteousnes, but the soule y<sup>e</sup> is vexed  
for the multitude of hir sinnes, which  
goeth on heauilie and weakly, whose  
eies begin to faile : yea the hungrie  
soule is it that ascribeth due praise &  
righteousnes vnto thee, O Lord.

For we powre out our praiers be-  
fore thee, and require mercie in thy  
sight, O Lor de our God, not for anie  
worth hi-

1<sup>st</sup> Mat. 3, 9 our fathers; but in the name of thy sonne Iesus Christ, in whom thou art well pleased; we beseech thee, be merciful vnto vs, and help vs in this necessitie.

1<sup>st</sup> Psa. 90, 13 Turne thee againe, O Lorde, at the last, and be merciful vnto thy seruants; that this poisoned infection maie be taken from vs.

Notwithstanding if it be thy pleasure to visit our offenses with the rod, thy blessed will bee doone, and giue vs grace to beare thy fatherly correction laid vpon vs patientlie, remembering alwaies that wee are chastened of thee our Lorde in this world. y we be not condemned w<sup>th</sup> the reprobate y in y<sup>e</sup> world to come, Amen.

1<sup>st</sup> Cor. 11.  
verse 31

*A praier for the sicke you shal  
find afore pag. 148.*

**A praier to auoid both raging tempests and vnleasenable weather,**



Most wise and mighty God, thou art a glorious Kinge in all the world, thy wonderful maiestie dooth shine and

and is knowne also by raine, thundering, lightning, & other meteors ingendred in the aire: thy throne is among the clouds, thou hast made darknesse thy secret place<sup>a</sup>, and thy pavilion about thee even darknesse of water, and clouds of the aire.

<sup>a</sup> Psal. 81, 11

At the brightnes of thy presence the clouds doo passe awaie, so doo the haile stones and fire coles.

12

Thou doost thunder from the heavens, and giuest thy voice, haile stones and coles of fire.

13

Thou sendest thy arrowes, and scatterest them; thou increasest lightnings and destroiest them.

14

Who is so great a God<sup>b</sup>, as thou our God? Thou art the God which doost woonders, and declarest thy power among the nations.

<sup>b</sup> Psal. 77, 13

14

Thou redeemest thy people with thine arme.

15

The waters sawe thee, and were afraid; yea the depths trembled.

16

The cloudes powred out water, the aire thundred, & thine arrowes went abroad.

17

The voice of thy thunder was heard round about, the lightnings lightened the worlde, the earth

18

Q. 1. trembled

trembled and shooke.

The foundations of the earth were  
 • Psal. 18, 15 discovered at thy rebuke<sup>c</sup>, O Lord,  
 at the blasting of the breath of thy  
 nostrils.

Therefore shall the verie heuens  
 extol thy wondrous workes<sup>d</sup>, and  
 the saints set forth thy truth in the  
 Congregation of the saints.

6 For who is equall to thee in hea-  
 uen: and who like thee among the  
 sonnes of the gods.

7 Thou art very terrible in the as-  
 semblie of the saints, and to be re-  
 uerenced aboue all that are about  
 thee.

8 O Lord God of hosts, who is like  
 vnto thee? which art a mighty Lord  
 and thy truth is about thee.

9 Thou rulest the raging of the sea  
 thou stillest the waues therof, when  
 they arise.

Thou onely art of power to re-  
 solue into vapors the drops of the  
 sea by the heate of the sunne; thou  
 takest the same vp being turned in-  
 to aierie substance, and againe tur-  
 nest it into meere water, and ma-  
 kest it to come powring downe vp-  
 on the face of the earth.

What.

*to auoid raging tempests.*

315

Whatſoeuer thou wilt<sup>c</sup> thou doſt<sup>c</sup> Pſa. 135, 6  
in heauen and in earth, and in the  
ſea, and in all deepe places.

With thy power thou madeſt the  
earth<sup>f</sup>, with thy wiſdome thou haſt<sup>f</sup> Iere. 51, 15  
eſtabliſhed the world, and with thy  
diſcretion ſtretched out the heuēs. 16

As ſoone as thou letteſt thy voice  
be hearde, the waters in the aire  
waxe fierce; thou draweſt vppe the  
clouds from the ends of the earth;  
thou turneſt the lighteninge into  
raine, and bringeſt forth the wind  
out of thy treasures.

Thou couereſt the heauens with  
cloudes<sup>g</sup>, and prepareſt raine for<sup>g</sup> Pſa. 147, 8  
the earth, thou makeſt the graſſe to  
growe vpon the mountaines, and  
prouideſt hearbs for the vſe of man,  
thou giueſt to beaſtes their foode,  
and to the yong rauens that cry. 9

Behold, ſo great art thou<sup>h</sup>, that<sup>h</sup> Iob. 36, 26  
thou paſſeſt our knowledge, ney-  
ther can the number of thy yeeres  
bee ſearched out. When thou re-  
ſtraineſt the droppes of water, the  
raine powreth downe by the vapors  
thereof, and ſaleth abundantlie vp-  
on man. 27

Thou bringeſt forth the windes

q. 2.

out

<sup>1</sup>Psal. 135, 7 out of thy treasures <sup>i</sup>, that is from  
 Jerem. 51, 16 the secret places where thou didst  
 hide them in great abundance, that  
 they might be ready at thy com-  
 mandement, and come forth when  
 thou thinkest good.

Thou makest the cloudes to la-  
 bor to giue water to the earth <sup>k</sup>, &  
<sup>11</sup>Iob. 37, 11 scatterest the cloud of thy light.

<sup>12</sup> Thou turnest it about by thy go-  
 uernment, that they may doo what-  
 soeuer thou commandest them vpon  
 the whole world.

O God mine hart is troubled very  
 sore, when I beholde the immode-  
 rate showers, and hear the terrible  
 thunder, yea it forsaketh his place,  
 when I heare the noise of thy voice  
 and the speeche proceeding from  
 thy mouth.

O God which rulest heauen and  
 earth, I most humbly beseech thee,  
 mercifullie to driue awaie, or at  
 least to mitigate these myghtie  
 streames, and moste raging tem-  
 pests.

Restraine thy thunderbolts, and  
 thy ferie dartes that they hurt vs  
 not.

Keepe vs, and our neasts, that we  
 perish

perish not through lightnings, nor  
be destroyed by thy thunderclaps.

Protect our houses and vs, that  
we be neither consumed by the fire  
of meteors, nor bee drowned by any  
sudden flood.

O mercifull God, raine not I be-  
seech thee, hailstones vpon the face  
of the earth, neither strike suche as  
are in the fieldes, bee they man or  
beast.

Strike not thou therewithal the  
herbes of the field, neither breake  
thou gracious Lord, the trees of our  
land.  
1 Exo. 9, 22  
25  
Psa. 105, 3

Destroy not our corne with hail-  
stones: nor with hailestones smite  
thou our cattell, and deliuer our  
flocks from the thunderbolt.  
Psa. 78, 44  
49

Caste not the fiercenesse of thy  
wrath, anger, and displeasure vpon  
vs.

Giue vs not hailstones for raine  
neither flames of fire in our land;  
but of thy mercy conuert the thun-  
der into gentle raine, whereby it  
may bring out fruit abundantlie.  
Psa. 105, 32  
Jere, 51, 16  
Psa. 145, 16

Sende not among vs either vn-  
timelie, or vntemperate showers,  
whiche bee either noisome to the  
fruit,

q. 3.

91. Kings .8 fruite, and bring the mildew 9, o  
verse, 37 d estroie the corne.

Restraine in like sort the winde  
and violent tempestes, that the  
bring none hurt either to vs, o  
our goodes, euen for Christes sake  
our Lorde, and Sauior,

*Amen.*

*A praier for waifairing  
men, and Trauellers.*



Alnightie, eternal  
and liuing God, Fa-  
ther of our Lord Iesu  
Christ, I thanke thee  
with mine whole  
heart for sending, of thine infinite  
and vnspeakable goodnes to man-  
warde, thine onelie Sonne into this  
worlde to suffer on our behalfe all  
the miseries of this life : which in  
the state of extreame basenes tra-  
ueling from one region to another,  
to preach the Gospell of thy king-  
dome, suffered no doubt the sundry  
infirmities of our mortall bodie.

For passing through Samaria he  
was wearie by reason of trauel, and  
Iohn. 4, 6 rested himselfe on Iacobs wel b.

In



In all thinges hee was like vnto vs <sup>c</sup>. For we haue not an high priest <sup>c</sup> Heb. 3, 17  
<sup>d</sup> which cannot bee touched with <sup>d</sup> Heb. 4, 15  
the feeling of our infirmities, but  
was in al things tempted like as we  
are, and yet without sinne.

In his Name I take my iournie,  
whose wil it is that whatsoeuer wee  
doo either <sup>e</sup> in worde or deede, wee <sup>e</sup> Colo. 3, 17  
should doo it in the Name of our  
Lorde and Sauour Christ; giuing  
thanks vnto thee our God, and Fa-  
ther through him.

For his sake, which went about  
dooing good <sup>f</sup>, and healing all that <sup>f</sup> Act. 10, 38  
were oppressed of Satan, I beseech  
thee, giue thine holy angels charge  
<sup>g</sup> to keepe me in al my waies, and <sup>g</sup> Psa 91, 11  
to guide me to and fro in my iour-  
<sup>h</sup> nie, euen as Tobie the yonger was <sup>h</sup> Matth. 4, 6  
guided of the Angel Raphael <sup>h</sup> vnto  
Gabaël habiting in Rages a citie of  
the Medes. <sup>h</sup> Tob. 5, 7

Guide mee with strength <sup>i</sup> and <sup>i</sup> Psa 118, 33  
courage; and direct my steps in the  
course of my iournie, that I wan-  
der not out of the right waie into  
bywaies, neither cast my selfe into  
dangers.

And therefore holie Father, bee  
q. 4. thou

thou the director of my waies, and keepe me out of the clawes of spoilers.

Saue mee from the deuouringe iawes of sauage beastes. Compasse mee aboute with thine heauenlie protection, that I fall not into any euils either of soule or body.

Be thou vnto me a faithfull companion, as thou wast to Iacob the Patriarch<sup>k</sup> trauelling into Mesopotamia, and descending into Egypt<sup>l</sup>.

Likewise as thou diddest leade the children of Israel through the red sea<sup>m</sup>, & through the vncomfortable wildernes<sup>n</sup>, going before them by daie in a piller of a cloud<sup>o</sup>, and by night in a piller of fire<sup>p</sup> to lighten the in the waie that they went: vouchsafe to accompanie, gouerne, and direct me in this my iourne.

Shew mee also such fauour, that wheresoeuer I go I may finde godly men, which may enterteine, lodge, and curteouslie intreat mee<sup>q</sup>, least otherwise I fall into perils, and bee iniuriéd of the wicked.

Be thou with me night and daie, that none hurt light vpon mee protect me both against the iniurie of cold,

<sup>2</sup> Gen. 28, 15

<sup>l</sup> Gen. 46, 4

<sup>m</sup> Ex. 14, 22

<sup>n</sup> Deuter. 1, 2

<sup>o</sup> Exo. 13, 21

<sup>p</sup> Nche. 2, 12

<sup>q</sup> Matth. 25,

verse, 35

Isaie. 58, 7

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*for waifaring men, &c.*

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cold, and the vehemencie of heat<sup>e</sup>, <sup>1</sup>Ge. 31, 40  
and from al enemies deliuer me.

O Lord, giue me bread to eate<sup>e</sup>, <sup>1</sup>Gen. 28, 10  
and clothes to put on. <sup>1</sup>Marth. 2, 1

And as the wise men<sup>t</sup>, by the direction of a star in the East, came ioyfully into Iurie, and afterwarde beeing admonished in a dreame so to doo, returned into their countrie another waie: so my busines being well finished, bring me home again in safetie, that I may praise thee my God and Lorde continuallie in the congregation of the Saints.

O Lorde heare my praier<sup>n</sup>, and <sup>1</sup>Psa. 39, 12  
with thine eares consider my complaint, holde not thy peace at my teares. For I am a stranger in this worlde, as all my forefathers were. Our daies like a shadowe vpon the earth<sup>e</sup> doo passe awaie, and continue not. <sup>1</sup>1. Chr. 29  
verse 1  
<sup>1</sup>Heb. 11, 1  
<sup>1</sup>Gen 47

We are strangers, and wander out of our true countrie<sup>e</sup>. For the daies of our pilgrimage are but shorte<sup>e</sup>, yet be they ful of miserie & trouble.

Giue me grace that I set not my minde on this worlde<sup>e</sup>, but to lifte vp mine eies vnto heauen, and desire a better<sup>b</sup>, that is, an heauenlie <sup>1</sup>Colof. 3  
<sup>1</sup>Heb. 11

q. 5. coup.

countrie.

And as long as wee are absent  
1, Corin, 5 from the bodie <sup>c</sup>, let vs be of good  
verse, 6, & c. courage, suffer vs not through feare  
 to faint in afflictions, but firmelie  
 to trust that shortlie we shall return  
 vnto thine habitation, and there in-  
 ioy thy sight indeede, and euerla-  
 sting life, where thou, with the Son,  
 and the holie spirit, liuest and  
 raigest one eternal God for  
 euermore, *Amen.*

## A praier before the *receiuing of the ho-* lie Communion.



**O** Iesu Christ, holy, and  
 eternall God, I mise-  
 rable man, and wret-  
 ched sinner acknow-  
 ledge and confesse,  
 that I am not woorthie the least of  
 al thy mercies <sup>a</sup>, & most vnworthie  
 to receiue thee vnder the roose <sup>b</sup>  
Gen. 32, 10  
Marth 8, 8  
Luke 7, 6 of my soule by participating of thy  
 most blessed bodie and bloud. For  
 horrible and infinite are the sinnes  
 wherewith I am defiled.

Wo

*Before the Communion.*

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Wo is me, Lord, <sup>c</sup> for I am a man <sup>c</sup> *Esaie. 6, 9*  
of polluted lips, and dwell amonge  
people that haue vncleane lippes.  
And therefore the very entrailes of  
mine heart are trobled, & my bones  
doo shake, bicause I finde my soule  
a most vnworthye ghest for so hea-  
uenly a supper.

And yet againe mine hart is won-  
derfullie lightened, when I cal into  
mind that thou, the deere sonne of  
almighty God, camest not into this  
worlde to call the righteous <sup>d</sup>, but <sup>d</sup> *Luk. 5, 32*  
sinners vnto repentance. For <sup>e</sup> they <sup>e</sup> *1. Timo. 1, 15*  
that be whole neede not the Physi- <sup>e</sup> *Mat. 9, 12*  
cian, but they that are sicke.

Besides, I knowe right well, and  
constantly doo beleue, that not-  
withstanding my filthinesse, thou  
canst make mee worthie, which a-  
lone canst make that cleane, which  
is conceiued of vncleane seede <sup>f</sup>, <sup>f</sup> *Iob. 14, 4*  
& righteous men of sinners <sup>g</sup>, when <sup>g</sup> *Psal. 51, 7*  
thou forgiuest our sins of thy won-  
ted grace, thine holie Spirit being  
powred vpon vs.

Through whiche thy power and  
mercie, I beseech thee, grant such  
grace vnto me a sinner, that I may <sup>h</sup> *1. Cori.*  
worthily <sup>h</sup> approach to this heauen-verse  
ly

lie Sacramente, least otherwise by mine vnworthines I be made guiltie of thy bodie and bloud, and so instead of life receiue my iudgement and condemnation.

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe<sup>i</sup>, by calling my sinnes into mind, searching out my waies<sup>k</sup>, & by vnfeined and hartie repentance returning vnto thee my Lord, least otherwise by concealing my sinnes, with Iudas the Traitor I eate the breade of the Lorde againste the Lord<sup>l</sup>: & by abusing thy gentlenes<sup>m</sup> heape vengeance vpon my selfe against the daie of vengeance.

Make mee to confesse my sinnes and that with heauie sobs, so thou being a faithful and iust God<sup>n</sup>, wilt pardon al mine offenses, and clense mee from my sinnes: and wilt not disdaine to accept mee into fauour, when I doo not refraine to acknowledge my wickednes.

Moreouer, powre into me a true and liuelie faith, that I neuer mistruste thy word annexed to the Sacramentes, whiche promiseth vnto mankind

1. Cor. 11, 29

1. Cor. 11, verse 28

2. Cor. 13, 5

\* Lam. 3, 40

1 Augustine vpon Iohn treatise. 59

\* Rom. 3, 4

\* 1 Iohn. 1, 9

mankind the remission of sinnes:

For to eate or drinke with the mouth onelie is to no purpose, but faith must come therevnto, and apprehende the worde with the promises annexed. For they are the grounds and principles of this Sacrament.

So that whosoever giueth credit to these wordes, *Which was giuen and shedde for you, in the remission of sinnes*, the same man hathe that which is promised by them, namely, eternall life, and saluation. For where the remission of sinnes is, there likewise righteousness, life, and saluation is.

But hee which doubteth of these wordes, he without doubt is an unworthie receiuer, & commeth vnprepared. For the doubting man neither eateth thy flesh spiritually, nor yet drinketh thy blood, though carnallie, & to our eies he seemeth to consume the Sacramente of thy bodie and blood with his teeth and mouth, but his damnation rather. Not because <sup>p</sup>thy supper is poison, but for that an euill man taketh a good thing naughtilie.

o Mat. 16, 26

Mark. 14, 22

Luke. 22, 19

1. Corint. 10

vers. 24, &c

p Augustine

vpon Iohn

treatise, 26

Finallie,

Finallie, also grant, that receiuing  
 this thy Sacramente of the newe  
 Testament I may put off, according  
 to the former conuersation, the old  
 man<sup>9</sup>, which is corrupt according  
 1 Eph. 4, 22 to the lusts of error, and be renued  
 23 in the spirit of my mind, putting on  
 the new man<sup>r</sup>, which after God, is  
 Col. 3, 10 created in righteousnes, and holi-  
 Ephes. 4, 24 nes of truth.

And albeit my nature bee suche,  
 that I cannot liue without spots of  
 wickednes: yet so blesse mee, that I  
 may neuer offende willinglie, but  
 altogether dependinge vpon thy  
 goodnesse, whose manner is to par-  
 don the true penitent sinners, may  
 boldelie approach to thine holy sup-  
 per.

Especially, seeing we haue liber-  
 tie to enter into the holie place  
 through thy bloud<sup>r</sup> by the newe  
 20 & liuing way which thou hast pre-  
 pared for vs through the vaile, that  
 is, by thy flesh. And seeing we haue  
 an highe Priest ouer the house of  
 God, make vs to drawe nighe with  
 true heartes, in assurance of faith  
 sprinkled in our minds from an e-  
 will conscience, and washed in body  
 with

Augustine  
 concerning  
 Ecclesi. in-  
 tru, cap. 53

Heb, 10, 19

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*before the Communion.*

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with pure water, cause vs to holde Heb. 10, 13,  
fast the professiō of our hope with-  
out wauering (for hee is faithfull  
that promised) and let vs consider 24  
one of another, to prouoke vnto  
loue, and to good workes, not forsa- 25  
king the assemblie of the faithfull,  
as the maner of some is, but exhor-  
ting one another, and so much the  
more, as wee see the daie appro-  
ching, *Amen.*

*Another praier before the  
receiuing of the holie  
Communion.*



Christ the onlie me-  
diator betweene God  
and man <sup>a</sup>, which of  
thine ardent and vn- <sup>a 1. Tim. 2, 5</sup>  
speakeable good will  
tookest our flesh vpon thee, to be-  
come a sacrifice and ransom for  
al mankind: and for the better con-  
ceiuing of that thy benefit, diddest  
ordaine before thy painfull passi-  
on, a perpetuall memorie of thy <sup>b Mat 26,</sup>  
loue, & that by erecting a couenant <sup>verse 26</sup>  
of the newe Testament <sup>b</sup>, which <sup>Mark. 14, 24</sup>  
testifieth of thy presence, merite, <sup>Luke, 22, 19</sup>  
power,

power, and mercie, washing awaie  
dailie the sinnes of beleeuers.

And the more effectually to commend the deepnes of this mysterie, diddest ordaine the Sacrament in the last supper, being euen readie to goe from thy Disciples vnto thy passion, the more deepe lie to fix it in our harts, that it neuer slip out of our minds, but dailie in faith, feare, and reuerence be recorded; and remaine according to thine holie institution, whole and perfect without adding or diminishing from the same.

Galat. 3, 5  
Hebru. 9, 15

For though it be but a mans testamente, yet if it bee confirmed and prooued by the deathe of the testator, no man diminisheth or addeth therevnto.

Vnto thee doo I crie, O sonne of God, whiche art partaker of our fleshe; and bone of our bones, beseeching thee from the bottome of mine hart, that it would please thee to giue me grace that with an earnest desire, & due reuerence I may couet to receiue thy supper, and therein thirstinglie to seeke for the nourishment of my soule.

Renicoue

Remoue from my heart all loathing, contempt, and curiositie of prophane men, which sette themselves against thee, and proudelic despise this thine institution, like vnto dogs despising holie things<sup>d</sup>, and vnto hogs treading moste precious pearles vnder their feet. <sup>d Matt. 7, 6</sup>

Lift vp my minde, that in feare and trembling, in faith and spirituall comforte, I may approach to the worthie receiuing of thy pretious bodie and bloud, not as hypocrites doo, which hide & dissemble their sinnes, neither as epicures despising both thee and thine holie ordinance.

And therefore stir vp in mee an vnfained desire of this heauenlie nourishment, that from thee the bread of life<sup>e</sup>, and fountaine of saluation<sup>f</sup>, I maie drawe vital iuice to the quickening of my soule. <sup>e Iohn. 6, 35  
Eccl 24, 24  
f Ioh. 4, 14</sup>

In which communion thou bestowest vpon beleeuers bothe the merits of thine obedience and passion, and also thine other benefites whatsoeuer.

Besides inwardlie thou doost replenish vs with newe and celestiall ioy,

ioy, in quickening, comforting, teaching, and gouerning vs, that so we may haue and get our strength from thee, euen as the branches drawe their iuice and force to fructifie from the vine.

Lighten therefore the eies of mine heart, that I maie know what the hope is wherevnto wee are called; and what the riches of our glorious inheritance are in the saints  
 8 Ephe. 1, 18 & ; and what exceeding greatnes  
 Colos. 1, 27 of thy power and mercie is hidde in this supper, and how vnspeakeable bee the riches of the glorie of this Sacrament, wherby thou communicatest to all and each of thy faithfull together with thy bodie and blood, all the treasures of thine heauenly goods to bee receiued by faith.

For thine holie and blessed mouth hath said: I am the bread of life,  
 1 Ioh. 6, 35 which came downe from heauen,  
 51 hee which commeth to me shal not hunger in anie wise, and he that beleeueth on mee shal neuer thirst. And the bread which I shall giue, is my flesh, which I will giue for the life of the world.

O most sweete bread heale thou  
the palate of mine hart, that I may Ambrose.  
tast the sweetnes of thy loue; heale  
me of mine infirmities, that I de-  
light in no fairenes besides thee.

O most heauenlie white bread  
containing within thee al comfort,  
and the perfect sweetenesse of all  
sauer, which doest alwaies refresh  
vs, let mine hart eate thee, and with  
thy pleasant sauer let al the bowels  
of my soule be replenished.

O thou bread of life, which camst  
downe from heauen, and giuest life  
to the world, come into mine hart,  
and purge me from all filthines of  
the flesh and Spirit: enter thou into  
my soule, heale and sanctifie mee  
both within and without.

Be thou the buckler, and perpe-  
tual defence of my soule and bodie,  
that I may come vnto thy king-  
dome the right waie, where we shal  
not deale with mysteries as in this  
worlde, but shal beholde thee face  
to face, when thou hast deliuered

the kingdome to God<sup>i</sup>, the

Father, and so God shall

be al in al,

*Amen.*

*i. Cor.  
verse,*

*A*

*A thankesgiuing after the  
receiuing of the holie  
Communion.*

Hebru. 8, 1



Iesu, high and eternal Priest<sup>a</sup>, sitting on the righte hande of the throne of maiestie in the heauens, gouernor of the Saints.

Thou art an high Priest of good  
ebri. 9, 11 things to come<sup>b</sup>, which by a greater and more perfecte tabernacle not made with handes, that is to saie, not of this building, neither by the bloud of goats, and calues, but by thine owne blood diddest enter once into the holy place, and found eternal redemption, when through the eternall spirite, thou offeredst thy selfe a pure sacrifice without spot, to God, purging our consciences from dead workes, to serue the living God.

I yeelde thee hartie thanks for suffring vpon the altar of the crosse a most shameful death, for our sins, and that of thine owne accorde, moued therevnto by a singular affection

fection of good wil towards vs;

I blesse thee for instituting this Sacrament of thy bodie and bloud, in remembrance of our euerlasting redemptiō, that at no time it might slip out of our minds, but be an holie signe, and testimonie of thy perpetual friendship, and a seale of the confirmation of the new and eternal couenant, which thou hast entered into with vs concerninge the free remission and forgiuenesse of our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy moste holy supper, and also to the receiuing of al celestiaall riches; wherein thou bestowest, and appliest particularly to euerie of vs, all the merites and good thinges which by thine obedience and death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternal blessednes.

<sup>c</sup> Rom. 8, 3

O sacred banquet, wherein Heauenlie dainties are sette afore vs, which reuiue the soule, and thou lambe of God, after a woonderfull and

*A thanksgiuing*

and myſticall manner, giueſt thy ſelfe to reſreſh the inward man.

We deminiſh thee not in eating thee <sup>d</sup>, but thou endureſt whole perpetuallie. And although the viſible ſignes are conſumed, yet canſt not thou be deuoured.

Thou art the meate of the ſoule, not of the bodie; and fatteſt our mindes, not our bellies.

Thou changeſt the eater into thy ſelfe, and yet art not changed into the eater, as other corporall food is changed commonlie.

So that we participate of the di-  
uine nature <sup>e</sup>, and thou no whit art altered into our ſinfull fleſh.

I humbly beſeech thee, Sonne of God, by thy moſte ſacred blood ſhed for vs, giue me grace, that participating of this viſible ſacrament, I may withal find and feele in mine heart the inuiſible working of thine heauenly grace, which is conteined in this myſterie; that this ſupper may be, as ſome reſreſhing vn- to my bodie, ſo a ſpeciall medicine of my ſoule.

Quicken and raiſe vp in mee by this bleſſed Sacrament a continuall remem-

Jerom in  
s agonie.

a. Pet. 1. 4.

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harts  
fund  
grate  
their  
bring



remembrance of thy bitter passion,  
make me to retaine the same firm-  
lie and fresh in my minde, and shew  
it foorth <sup>f</sup>, as an onelie and suffici- <sup>f</sup> 1. Cor. 11,  
ent ransome of my redemption, vn- <sup>verse</sup> 26  
till thou returnest.

Let mee neuer doubt of the for-  
giuenes of my sins, whiche thou as-  
surest me of by thy body and blood,  
in thine holie couenant <sup>s</sup>, conclu-  
ded in thy last supper, by the brea-  
king of bread, and giuing forth the  
cup to the chosen Disciples, and by  
them to as many as are incorpora-  
ted into thy Church through Bap-  
tisme.

<sup>s</sup> Matth. 26,  
vers. 26, &c.  
Luke. 22, 19

That as often as Satan assaileth  
vs, with his deadly tentations, wee  
may runne to this our sanctuarie,  
as it were to a strong anchor of de-  
fense, apprehending the promise  
ratified by ~~the~~ <sup>the</sup> seale of this coue-  
nant, and neuer giue ouer in fight,  
but still be refreshed with new ver-  
tue from aboue; nor breake our  
harts through the consideration of  
sundrie misfortunes, which the vn-  
gratefull worlde by the instiaet of  
their capitaine the diuell, woulde  
bring vpon vs, but caling into mind  
thy

thy death, into the which wee are  
<sup>h</sup> baptized <sup>h</sup>, may escape from all calamities.

<sup>h</sup> Rom. 8. 35 So that no tribulation, <sup>i</sup> nor anguish, nor persecution, neither hunger, nor nakednes, neither perils, nor sword, neither death, neither life may separate vs from our head, wherevpon being made fast by this holie Sacrament receiued, wee, as liuing members doo depend;

And finallie maie know that we are fed and refreshed by thy flesh and pretious blood, that washed therewith, we should not hereafter giue our selues to carnall pleasures nor feede vpon the leauen of malice and wickednesse, but resisting them, liue in al synceritie & truth <sup>k</sup> as it becommeth such as doo eate, of the immaculate Paschal lambe, whose life is hid with thee <sup>l</sup>, but  
<sup>4</sup> when thou shalt be reuealed, then shal we also appeare in glorie.

<sup>l</sup> Colos. 3. 3 For this blessed meat dooth true-  
 lie witnes that our bodies sprinkled with the vertue of thy quickening flesh, as it were with celestially dew, shall rise againe into immortalitie, and euerlasting glorie.

Where-

Wherefore giue grace, that all  
thy Saintes participating of the  
bread of eternal life, maie bere-  
plenished withe the fruition of  
thy blessed sight for euermore in  
thy celestial paradise, Amen.

*Another thanksgiuing*  
after the receipt of the ho-  
lie Communion.



I thanke thee, O  
Christe, lambe of  
God, for offering  
thy selfe vpon the  
altar of the crosse  
to thy father an offering <sup>a</sup> and a  
sacrifice of a sweete smelling sa-  
uor to God, for our sinnes to re-  
concile vs vnto him: for certain-  
tie whereof, and confirmation of  
our faith, thou hast instituted on  
our behalfe this holy Sacrament  
of thy supper, that as often as we  
receiue the same, wee maie cele-  
brate thy memorie <sup>b</sup>, and with  
thanksgiuing remember the me-  
rite and frute of thy passion.

<sup>a</sup> Ephes. 5, 2

<sup>b</sup> 1, co, 11, 26

I beseeche thee by thy bytter  
death, stir vp our minds, that by  
R.I. often

*Another thankesgiuing*

often receiuing this thine ordinance & institution, we may consider howe bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruell and shamefull a death to saue vs: and withal continuallie yeeld, as we are bounde, heartie thanks vnto thee for the same, & after the like sort, answere to our power that vnspeakeable good will by our good life, & careful obseruation of thy comandements: and may when, either through frailetie of our flesh, or by anie other fault  
 • Gal. 3, 6. 1, preuented, we sinne, runne by and by vnto thee by repentance, and through consideratiō of this new and eternall couenant touching the remissiō of sins, made with vs, be erected and vpholdē vnto a liuelie and constant hope  
 O sweete Iesu, grant that, being fast linked vnto thee by this holie mysterie, I maie receiue power and strength from thee, beleeuing thy promises, and bee wholie addicted therunto without any douting, that so my conscience,

science, in feare and troubles, may haue perfect consolation.

Suffer me not to be separated from the members of thy bodie, which is the Churche, whereof thou art head <sup>d</sup> fulfilling all in al, but grant, that abiding in thy word and kingdome, I may bee without fault in the foundation, and without sin against my conscience, and walke worthie this sacrament, forsaking vtterly and renouncing the deuill, & al idolatrie, al vices & carnal desires <sup>e</sup>, which fight against the soule: For wee cannot be partakers of the Lordes table, and of the diuels too <sup>f</sup>.

<sup>d</sup> Eph, 1, 22  
23

<sup>e</sup> 1, Pet, 3, 11

<sup>f</sup> 1 Cor, 10,  
verse, 21,

Make mee also to remember, that by this sacrament I am bound to doo good vnto others.

For as manie graines of corne doo make one loafe; and manie grapes make one wine: so being manie yet are we but one loafe <sup>g</sup> and one bodie, inasmuch as wee all participate of one bread, and drinke of one cup.

<sup>g</sup> 1, Cor, 10,  
verse, 17

Ioine vs therefore together, O Sauior of the world, at this com-

1.2.

mon

mon banquet through the band of loue, that we may be fastened vnto thee our head. That as thou diddest die for vs, so wee againe may not feare to suffer, and to giue our liues for the glory of thy name, that we be neuer separated from thee, neither in life,

<sup>h</sup> Ro, 8, 38 nor death <sup>h</sup>.

Make vs also heartily to loue one another, like the true and liuely members of thy body <sup>i</sup>, that if neede require, wee may giue our liues for our brethren <sup>k</sup>.

<sup>i</sup> 1, Cor, 12  
verse, 17  
<sup>k</sup> 1, Ioh, 3, 16

Suffer not concord of mindes to be broken. For he that receiueth the mysterie of vnitie<sup>l</sup>, and keepeth not the bond of peace; hee doth not receiue the mysterie for himselfe, but a testimonie against himselfe.

<sup>l</sup> Augustine

Giue grace therefore, that laying aside al wrath<sup>m</sup>, fierenes, maliciousnes, and enuie, we may forgiue one another, euen as thou forgiuest vs: and beare one with another for the better auoyding of strife, dissention<sup>n</sup>, sects, and pernicious heresies.

<sup>m</sup> Colof. 3  
verse,

<sup>n</sup> 1, Cor, 11  
verse, 16

Keep this thine ordinance  
and

and right vse of thy sacrament among vs euermore, that this good worke and diuine ceremonie, may alwaies bee a note, and badge of our publike profession, whereby we are known from pagans: and tokens of loue, confession and thankfulnesse.

Remoue awaie abuses and prophanations of this holy and sacred supper, together with the horrible and idolatrous adorations inuented by Satan and hys members to the shameful deforming of thy godly and goodly institution, but maintain I humbly beseeche thee, the true and vnpolluted vse thereof, till thy pleasure is to returne ° in the clouds to iudgement with great power and glorie P, that it neuer be out of remembrance.

1 Cor. 11, verse, 26

P Mar. 13, 26

And last of al at our resurrection from death, appoint vs places in thy heauenly table, where we may tast the new wine in the kingdome of thy father q, abiding with thine elect<sup>r</sup>, Angels<sup>s</sup>, and blessed saints for euermore, Amen.

q Matt. 26  
verse, 29  
r Mar. 13, 20  
s Mar. 8, 38

*A praier for the sicke.*

Almightie & mercifull God, Father of our Lorde Iesu Christ, which thorough corporal diseases, both puttest me in minde of my mortalitie, and also callest to repentance. For thou wilt not the death of a sinner <sup>a</sup>, but that he conuert and liue.

<sup>a</sup> Eze. 33, 11

Vnto thee doo I crie, ô Lorde, rebuke me not in thine anger <sup>b</sup>, neither chastise me in thy wrath; haue mercy on me, ô Lorde, for I am weake; ô Lord heale me, for my bones are vexed.

<sup>b</sup> Psalm, 6, 1

My soule is also troubled very sore; but Lorde, howe long wilt thou delaie? Return, deliuer my soule; ô saue me, for thy mercies sake.

<sup>c</sup> Iere, 17, 14

Heale me, ô Lord <sup>c</sup>, and I shal be whole; saue thou me, & I shal be saued: For thou art my praise.

<sup>d</sup> De. 32, 39

Thou hast wounded <sup>d</sup>, and thou wilt heale mee; thou hast strooken, & thou wilt cure; thou doost



doe kill<sup>c</sup>, and restore to life a<sup>n</sup> <sup>1. Sa, 2, 6</sup>  
gaine.

Wherefore if this my sicknes  
be not vnto the death, help me  
vpon the bedde of my sorrowe<sup>f</sup>. <sup>(Psal, 41, 3)</sup>  
Turne the whole palatte of my  
weakenes into ioy.

Maie it please thee, o Lord, to  
deliuer mee from the pit of cor-  
ruption<sup>s</sup>. For the graue wil not <sup>1. Sa, 38, 17</sup>  
acknowledge thee, nor deathe <sup>18</sup>  
confesse thee: but the liuinge, I <sup>19</sup>  
saie, the liuing wil extol thee for  
euermore.

O Lord, heale me, that I maie  
praise thee all my life long tho-  
rough my sauiour, Amen.

*Another praier for  
the Sicke.*



Christ Iesu, Sonne  
of the liuing God,  
our redeemer, and  
our mediator for  
euermore, in our  
weake flesh thou wentest about  
the earthe preaching<sup>a</sup> the glad<sup>a</sup> <sup>Mat 4, 23</sup>  
tidinges of the kingdome tou-  
ching the forgiuenes of our sins,  
r. 4. and

and curing euery sicknes, and euerie discale among the people.

For thou hast truly taken vpon thee our infirmities <sup>b</sup>, and borne our paines. For where sin abounded, there thy grace did more abound <sup>c</sup>,

Wherefore I praie, and most humblie beseech thee, be mercifull vnto mee <sup>d</sup>, heale my soule, For I haue sinned against thee; strengthen it by the sweete comfort of thy Gospel; and confirme my faith: then, if it be thine heauenlie pleasure, restore healthe vnto my weake bodie.

If thou wilt, thou canst make me cleane; onelie doo but speake the word <sup>e</sup>, and I shal be healed.

For it is not herbes <sup>f</sup>, nor plai-  
flers that restore health; but thy worde, O Lord, which healeth al things.

It is thou, Lord, which hast the power both of life & death; thou leadeft vnto deaths doore, and bringest vp againe.

But if, it bee more expedient for me to die, than to liue, then deale with me according to thy wil,

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*for the Sicke.*

345

<sup>a</sup> Tob. 3, 6

wil<sup>e</sup>, O Lord, and command my  
spirit to be receiued in peace, the  
whiche I commende into thine  
hands<sup>b</sup>, thou hast redeemed me,  
O Lorde God of truthe, which li-  
uest & raignest with the Father,  
and the Holy ghost, one God, for  
euermore, Amen.

<sup>b</sup> Psal. 31, 5,

*Another praier for  
the Sicke.*



Eternal god, which  
art ful of compassi-  
on<sup>a</sup>, and mercie,  
slowe to anger, and  
great in kindnes:  
thou forgiuest our faults<sup>b</sup>, coue-  
rest our sinnes, and doost not im-  
pute our iniquities vnto vs.

<sup>a</sup> Psal. 36, 15

<sup>b</sup> Psal. 32, 1,

Vnto thee do I bend my praier,  
beseeching thee to pardon al my  
sinnes<sup>c</sup>, & to heale al mine infir-  
mities. Saue my life from destruc-  
tion, and compasse mee aboute  
with mercie, and louing kindnes.

<sup>c</sup> Psal. 103, 3

For thou art the GOD of my  
saluation<sup>d</sup>, mine helper, in thee  
hath mine hart trusted. Despise  
not the workes of thine owne  
hands,

<sup>d</sup> Psal. 9, 10

1. 5,

<sup>e</sup>Psa. 138, 8 hands<sup>e</sup>, neither suffer him to perish whom thou hast created, & redeemed.

<sup>f</sup>Ioha. 1, 29 O Christ, lambe of God<sup>f</sup>, which takest awaie the sinnes of the world, and wastest vs fro al our  
<sup>g</sup>Reue. 1, 5 offenses by thy pretious blood:  
<sup>h</sup>Luk. 17, 5 increase my faith<sup>h</sup>, that firmlie I may apprehend the saluation promised. Blessē thou my soule at hir departure from the bodie, that euermore I maye reioice with thee.

<sup>i</sup>Ioh. 14, 16 And Holy ghost, eternal God which art the best Comforter<sup>i</sup> in al extremities, be thou present, I beseech thee, at the houre of my death, and imparte thy sauinge helth vpon me, that my hart do not faint, nor be troubled, Amen

<sup>i</sup>Reuel. 7, 12.

*Praise, and glorie, and wisdom, and  
 shankes, and honor, and power,  
 and might bee vnto our  
 God for euermore.  
 Amen.*

# A view of the praiers

*as they orderly stand*  
in this booke.

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To

*To the Reader.*

**B**E it from thy minde (good Reader) to thinke, that ; because we haue applied these prayers vnto certain daies, we would therefore haue thee to tie thy selfe alwaies vnto the manner which wee haue prescribed, and neuer either to violate or omitte the same : to doo so, wee iudge it foolish, superstitious, and wicked. But wee wish thee in the feare of God to vse our labors to thy spiritual comfort, and commoditie: and as we haue set downe (as dutie bindeth ) a dailie praier, for our dread Soueraigne, and gracious Queene: so wee thinke the rest, or the maior parte of them, necessarie to bee vsed , if they could be, euerie daie. Wherefore as occasion and time doth offer, praie in the name of Christ, and obserue that order which thou knowest best to keepe thee in the feare, and fauour of Almighty God.

Wilt

*Wilt thou bee  
thankful?*

Thou hast a thankf- giuing	For dailie benefites, and blef- singes, page. 12, 43, 48, 80, 85, 119, 124, 157, 193, 197, 292, 235, 240, 272.	
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*Standest thou in neede ei-  
ther of eternal, or tem-  
poral benefites?*

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to,  
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lie  
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od,  
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lers, 318

Art

*Art thou touched  
with a care of others  
prosperitie?*

**Happily**  
thou shalt  
finde to  
shew forth  
thy good  
wil if thou  
looke a-  
mong the  
intercessi-  
ons made  
on the be-  
halfe.

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